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CHRONICLE

Home Review of the Week.—In order to avoid the loss of several million dollars a year through the operation of the registry system, a special committee appointed by Postmaster General Hitchcock to investigate the system, advises an additional charge of two cents on registered letters. By existing law the Postmaster General is authorized to charge a fee as high as twenty-five cents, if it becomes necessary to avoid a deficit in the system. The present fee of eight cents was introduced in 1895, but the amount of registered business at this rate is not sufficient to prevent a deficit.—President Taft in talks with callers during the week indicated that in his message to Congress next December he will strongly urge the early establishment of a postal savings bank system.—The customs receipts for one day last week were \$1,500,000 against \$980,000 for the same date last year. New York alone paid in two-thirds of that sum, or more than the entire sum of all the ports of the United States for the corresponding date of 1908.—The nature of the charges preferred by L. B. Glavis, chief of the field division in the service of the Interior Department, and directed against Secretary Ballinger and three other officials of that department, was communicated officially to the Interior Department by President Taft. The charges affect their actions in attempting to rush the so-called Cunningham claims in the Alaska coal land cases to a hasty decision. The President's message contained a demand for full information concerning every step that has been taken by the department in the adminis-

tration of these claims.—The Federal Government took a hand in the investigation of the troubles at the Pressed Steel Car Company's works at Schoenville, Pa., the scene of the recent bloody rioting. For the present the charge which the Government is inquiring into, is peonage.—The Republican State Convention of Maryland in its platform commends the recent tariff revision, urges the defeat of the proposed amendment to the State Constitution practically disfranchising the negro, and favors the ratification of the income tax amendment to the Constitution of the United States.—Henry W. Rogers, Dean of the Yale Law School, at the meeting of the American Bar Association in Detroit, in a report on legal education and admissions to the bar, strongly criticised the brief course of study in some of the law schools of New York State.—Higher ideals in advertising were advocated at the fifth annual convention of the Associated Advertising Clubs of America held in Louisville, Ky.—The commissioners on uniform state divorce laws in session at Detroit endeavored to formulate a law which shall mete out just punishment for wife-desertion and non-support.—The forest fires near lower Pend Oreille River, Washington, spread over the Idaho side toward Priest Lake, covering a large territory and doing immense damage.—President Taft held an important conference with Secretary MacVeagh and Senator Aldrich. The list of tariff experts recommended for the President's tariff commission by the head of the Treasury Department was considered, the progress being made by the Monetary Commission in the matter of a reformation of the national financial system was re-

viewed, and the question of the proposed postal savings banks was taken up.

The British Association.—For the first time in its long and brilliant history the British Association for the Advancement of Science has invaded the centre of our continent and is now meeting in Winnipeg. Since its foundation by Sir David Brewster in 1831 it has met every year in some city chosen long beforehand. Until 1884 its meetings had always been held in some town within the confines of the British Isles, but in that year it crossed the Atlantic for the first time and held its sessions in Montreal. In 1897 it met in Toronto, in 1905 at Cape Town, South Africa, and now it is holding its scientific assizes in the city which is the geographical centre of the North American Continent. This is its seventy-ninth annual meeting, and its president for the occasion is Sir Joseph John Thomson, Cavendish Professor of Experimental Physics in the University of Cambridge, author of many remarkable works on Physico-Mathematics and winner of the Nobel prize for Physics in 1906. His inaugural address on the evening of August 25 is highly praised by the *Manitoba Free Press*: "When Sir Joseph Thomson came to his masterly review of recent advances in mathematical physics, he was upon ground where he is a creator as well as a recorder. It was inspiring to learn from his lips how new heavens and a new earth have revealed themselves to recent explorers. No one in his vast audience last night will ever forget the glow with which our illustrious visitor unfolded the story of atoms and corpuscles, of the real and tremendous activities which underlie the seeming quiet of earth, air and sky." Six hundred delegates assembled from the United Kingdom, the United States and Canada. Among notable Americans were Professor Charles Knapp, University of Illinois; Professor Brown of Yale, Professor Campbell of Leland Stanford, and Dr. Oliver Hunter of Newport, R. I. Sir William White's address on naval engineering, a subject in which he is the greatest living authority, brought forth a hearty compliment from Lord Strathcona, who said he had crossed the Atlantic seventy-one years ago in a ship which took forty-two days to make the voyage.

Notes from England.—The Australian squadron of the British Imperial Navy will consist of four cruisers, one of them armored, six torpedo-boat destroyers and three submarines.—A letter from a leading politician in England states that the British Government is to offer to Sir Wilfrid Laurier, Premier of Canada, the position of first Governor-General of the new South African Union as a tribute to his reconciliation of races in Canada.—Shortage in meat supplies and fear of the American beef combine securing control of the Argentine trade have prompted the British Government to reconsider the question of removing the prohibition against importing Argentine cattle and to ask Argentina for information re-

garding the measures taken in that country to suppress the foot and mouth disease.—The select committee of the House of Commons on the daylight saving bill ended its sitting. It is affirmed that its report will be adverse to the bill since serious doubts are advanced as to whether the object of the bill could be secured without serious inconvenience.—The Irish Land bill as reintroduced in the House of Commons on March 30, by Chief Secretary for Ireland Birrell, passed through committee stage last week without serious amendment.

One Class Only on English Railways.—The time-honored distinction between first, second, and third class carriages or compartments on English railways has long since been seriously modified by the Midland Railway through trains from Liverpool to London, with only two classes, first and third, the latter being made as comfortable as the suppressed second class. But now the *Manchester Guardian* of August 18 informs us that there is serious question of the introduction of "one class only," at least on many, if not most suburban trains. The recent speech of Lord Allerton to the shareholders of the Great Northern Railway Company contained a significant reference to the unprofitableness of first-class passenger traffic. There was a hint of third-class trains for suburban service, and a suggestion that the time might come when one class only would be provided on all trains. The motive for the proposed change is that the preliminary railway returns for 1908 show that 95 per cent. of the passengers now travel third-class, and they provide 92 per cent. of the revenue derived from passengers. Moreover, the *Guardian* calculates that, as regards the extra cost of the two higher classes of rolling stock, the proportion of expense in providing special coaches is about 17½ per cent., while the people who travel in these coaches contribute only 8 per cent. of the revenue, so that the remaining 9½ per cent. is paid by the third-class passengers. If there were only one class on all trains the present second-class passengers would gain more than they would lose by the introduction of good standard accommodation at reduced rates, and for many of the first-class passengers a substantial reduction of traveling expenses, without loss of social, professional, or other prestige, would not be without solid compensations. There will, of course, be the determined opposition of a small minority of first-class passengers who will not mix—probably under one per cent. But their objections might be met, as in this country, by special accommodation on fast far-going trains for those who are willing to pay extra, is in our Pullman, parlor and buffet cars.

The Hindoo Assassin.—Madur Lal Dhingra, who murdered Sir Curzon Wyllie, of the India Office, and Dr. Lalaca, a native Indian, at the Imperial Institute, was hanged in London on the 17th ult. One is hardly surprised that the violent native press treats him as a

martyr, since certain journals, printed in English, do not hesitate to do the same. The Maharajah of Jaipur, one of the chief Rajput princes, and Scindia, head of the Mahrattas, have not only denounced the agitation against the paramount power, which according to the latter is a real blessing to India and supremely humane and just, but also have gone beyond the Indian Government in the strict decrees they have issued against every kind of sedition. The Maharajah of Nepal has written most feelingly concerning Dhingra's crime.

Coercion in India.—The Calcutta correspondent of the London *Times* cables under date of August 11: "The attempts of Sir Henry Cotton and Mr. Banjeree to convey the impression in England that the Calcutta Police Bill is a repressive measure, are wholly unwarranted. The chief provisions are borrowed from the Bombay Act, and public opinion is being consulted concerning details. The clause inserted by the select committee providing substantial penalties for vexatious use of police powers nullifies the allegation that the police are completely indemnified."

The Church in India.—As all know, the converts in India are chiefly Pariahs, who have no social status, the fear of losing caste being an almost inseparable obstacle to the conversion of the higher class. The Rev. P. M. Briand reports from Bangalore, where, within the memory of man, no family of caste has entered the Church, an interesting movement. Last January a woman of one of the higher castes came to him with her children, asking to be allowed to embrace the Faith. After due instruction she was received, with her family, and all, in consequence, were expelled from their caste. Nevertheless, she not only persevered, but became an apostle also; so that within a few weeks thirty high-caste families had been baptized. Among them is one Ampanna, a leader in his caste, who had been accustomed to preside over its annual ceremonies and exercise sacerdotal functions in the absence of its priest. They have all been deprived of their caste, but the heathen have not dared to attempt any violence against them.

Ireland.—Bishop O'Donnell of Raphoe, in opening the autumn session of the Irish Training College of the Four Masters at Letterkenny, inaugurated the Gaelic Hour Association, whose members will pledge themselves to speak Gaelic exclusively in their homes for at least one hour daily. Dr. Windle of Cork University, and Dr. O'Donnell of Maynooth, spoke in support of the movement which it is thought will have a wide influence in the preservation of Gaelic. The Gaelic Training Colleges and Summer Schools on the Northern, Western and Southern coasts have had a phenomenal attendance this year.—The excessive heat has caused a number of sun-strokes and the absence of rain is alarming, both rare occurrences in Ireland.—The Irish Party has se-

cured the exemption of agricultural land and minerals from taxation under the Budget bill, a valuable concession to farmers and quarry owners.—The local government Board has issued a report on the Old Age Pensions Act, showing that up to March 31, 10,956 pensions were granted in Ireland, and that the charges of abuses of the act in Ireland were unfounded. No abuses were disclosed.—The Government have announced their determination to put through this session the Irish Land Bill and the Irish Agricultural Seeds Bill.—Caruso's concert in Dublin did not create enthusiasm; it is pronounced "a triumph of art rather than soul."—The Registrar-General's report shows an increased rate of births and marriages and a lessened death rate for 1908. There has been also a decrease in emigration. The very considerable diminution of deaths from tuberculosis is deemed largely due to the action of the Women's Health Association.—Cardinal Logue gave a conditional promise to Archbishop Farley that he would return his visit next year and attend the Eucharistic Congress at Montreal.—Lord Aberdeen, the Irish Viceroy, paid a warm tribute to Irish courage as manifested during the bathing season, making special allusion to the heroic sacrifice of Miss Eileen Nichols, M. A.

Spanish News.—General Marina, Commander-in-Chief of the Spanish forces at Melilla, North Morocco, began the advance which it is hoped will end the campaign victoriously. A strong column skirted the sea coast and reached Restinga without incident. The heat was intense, but the soldiers seemed happy that active hostilities are renewed. In the column marched the Duke of Saragossa and the Marquis of Vallecerrato, both serving as volunteer privates. The latter came from Cambridge University to volunteer.—In connection with the movement to stamp out revolutionary tendencies the government has closed ninety-four laical schools and centres of teaching on the ground that they are seditiously inclined in their course of instruction.—Whilst the survivors of the brigade of Gen. Pinto were assisting at a solemn Mass for the repose of the souls of the large number of Spanish officers and men killed in the sanguinary attack of July 27, the Moors encamped at some distance from Melilla opened a fierce fire. Notwithstanding the fire the solemn rite was finished and then a detachment of troops sallied forth and did much damage to the camp of the enemy.

Happenings in France.—A deputation of officers of the French Foreign Traders' Council waited upon Minister of Commerce Dupuy, to represent to him that the new American tariff is likely to seriously injure French trade. The Minister assured his visitors that the Government is keenly solicitous on this question and his department was giving it the closest attention.—The "aviation" week on Betheny field at Rheims was marked by the breaking of all previous records for distance cov-

ered in an aeroplane of either the biplane or monoplane type, as well as the breaking of the record for length of time in the air in a monoplane. America won the honors.

Events in Germany.—The opening of the splendid new Court Theatre in the presence of the Emperor William was made the occasion for a display of medieval pageantry. Heralds in fifteenth century costumes sounded fanfares as His Majesty entered. The theatre is an imposing structure with interior decorations in gold and ebony.—The Landtag of the Kingdom of Württemberg has passed a new school law. The lower house had eliminated the right of school inspection by the ecclesiastical authorities. The House of Lords restored it in part. The local clergy, outside of the right to give religious instruction, now has little influence in the schools, and it is questionable whether the power given to higher authorities will be able to offset the drawbacks connected with the school system prevailing.—The considerate action of the French Government in permitting German officers in uniform to assist at the unveiling of a monument on the battlefield of Mars-la-Tour has given great satisfaction. The monument was erected as a memorial to the Prussian Guards who fell in the bloody battle of August 16, 1870. The press is full of praise for the treatment the German Army representatives experienced from officials, private citizens and the press.—The nineteenth centenary of the liberation of Germany from the yoke of the Romans was celebrated with great pomp in the Teutoberg Forest, where in 9 A. D., Herman, the Chief of the Cheruskans annihilated the Roman legions under Varus. The site of the celebration is in the principality of Lippe-Detmold, and because of the existing dissension between the reigning Prince and the Emperor no member of the royal family was in attendance.—On the occasion of his presence at the third centenary celebration of the annexation of the Duchy of Cleves to Prussia, Emperor William was invited to pay a visit to a Dutch Count whose castle is situated a few miles across the frontier. Accepting the invitation the Emperor was received with great cordiality by the Count and the Dutch of the entire district.—General von Heeringen has been appointed Prussian Minister of War *vice* General von Einem, resigned. The new Minister is 59 years of age; he saw service and was wounded during the Franco-German war. He enjoys the particular confidence of General von Schlieffen, the retired Chief-of-Staff of the German Army, whose article "War at the present day" caused such commotion some months ago and was adopted and approved of by Emperor William.—The German cable from Borkum, Germany, to Teneriffe, which was started in June, is now in use. It is the first section of a direct connection of Germany with her West African colonies and with Brazil. Liberia, which has no cable yet, will become one of the stations. Until now Germany depended on French and English cables for these connections.

Austria.—Hungary wants to imitate the policy followed by Prussia against the Poles. The Minister of Public Instruction has formally enjoined the use of the Hungarian language for religious instruction in the schools of the Roumanian subjects of Hungary. When both the Catholic and Greek Roumanian bishops protested and ordered the priests to ignore the ministerial edict, the minister threatened to confiscate their revenues. The bishops are resolved not to yield.—On account of the ultra Hungarian policy the medical men of the Roumanian districts and of Croatia have refused to attend the medical congress in Budapest. Hardly a day passes without some act of animosity against the Germans on the part of the Czechs. Last year they had destroyed the monument erected to the fallen Prussian soldiers at Trebnitz who fell there in 1866. It has been restored, with the exception of the Prussian eagle, which the mayor of the town will not allow to appear on it again.

Cyclone and Floods in Mexico.—The number of victims of this week's disastrous cyclone and floods throughout the valley of the Santa Catalina River, Mexico, is now estimated at two thousand. The number of homeless and destitute is placed at about twenty thousand. Reports from the country up and down the valley are hard to obtain. Telegraphic communication has been cut off. Up to Tuesday eight hundred bodies had been recovered and buried in Monterey alone. The rainstorm that lasted seventy-two hours and precipitated $21\frac{1}{8}$ inches of rain ended on Sunday, August 29, at 12 noon. It is estimated that the total loss occasioned by the cyclone and floods will amount to \$30,000,000. A relief fund has been started and the Red Cross of the United States has promised assistance.

Reforms in Cuba.—The first step in his reform movement was taken by President Gomez when he issued last week a decree annulling all government contracts illegally awarded by various departments without public bidding. The decree orders that all materials furnished, or services so far rendered, shall be paid for and the contracts canceled. It appears that there has been considerable venality in awarding contracts for departmental supplies in Cuba. The President has also invited various editors to confer with him personally, with the seeming purpose to put an end to unfriendly criticism of his administration.

Nicaragua Wants American Settlers.—Alejandro Bermudez, Minister of Posts for Nicaragua, now visiting in New York, speaks very freely of the opportunities in agriculture, mining, and general enterprises offered to settlers in this Central American republic. Minister Bermudez will spend several months traveling in the United States, his purpose being to induce American farmers, miners and business men to go to Nicaragua.

QUESTIONS OF THE DAY

Public Discussion of the Problem of Evolution *

In publishing the book, of which the present volume is the authorized translation, Father Wasmann acceded to the repeated requests of a large number of persons, who wished to have an opportunity of reading the lectures, which he delivered at Berlin, February 13, 14, 15, 1907, and of studying the discussions of them, which took place on the 18th of the same month between the learned Jesuit biologist and the foremost German representatives of natural science. These lectures were the fulfilment of the desires of many Catholics and some of the more liberal non-Catholics, who were anxious to afford the chief exponent of the Christian explanation of Evolution an opportunity of setting forth his views in the same capital where the chief preacher of Monism had so often been granted a hearing. Indeed, Father Wasmann's tireless and uninterrupted investigations in the field of entomology had given him far more right to speak in public than Haeckel could claim for his flights of imagination and his use of the discoveries of others.

In 1904 Father Wasmann published his "Modern Biology and the Theory of Evolution." Haeckel made its appearance the occasion of a course of lectures on the "Dispute regarding the Theory of Evolution," delivered under the auspices of the managers of the Sachs concerts at the Academy of Music in Berlin during the month of April, 1905. In these lectures he repeatedly referred to Father Wasmann's book; as a consequence, many misconceptions arose as to the Jesuit's views, to correct which, he published a definite statement of his opinion in the *Kölnische Volkszeitung* on May 2, 1905, and again in the appendix to the third edition of "Modern Biology and the Theory of Evolution." That same year the gentlemen under whose auspices Haeckel had given his lectures tried to induce Father Wasmann to present his side of the question. Father Wasmann, although desirous of lecturing on the subject at Berlin, wished to avoid all appearance of a personal dispute with Haeckel, and accordingly declined the invitation. A subsequent proposal, however, for which Dr. Leo Heidemann was largely responsible, to lecture at the Berlin University, promised to give an impersonal scientific character to the course. This invitation Father Wasmann accepted. The only condition, however, under which the organizing committee would consent to allow the program of lectures submitted for their approval, was that a discussion should follow in which those who held views at variance with the views advanced by the lecturer, might

have an opportunity of expressing and defending them. Father Wasmann consented, but asked that the discussion might be a private one, held before specialists, and not before the general public, his purpose being to secure a scientific discussion before scientists and to preclude hostile demonstrations, mainly religious and personal in character, and wholly apart from the point. His request was refused, and the discussion, at which his fears were realized, was conducted in public.

Father Wasmann's lectures attracted a great deal of attention—they had been made the subject of at least five hundred newspaper articles within a few months of their delivery—and have been so often misrepresented, and their outcome so falsely heralded as a complete defeat of the Catholic position, that he at last determined to give an exact and detailed account, not only of the lectures themselves, but also of the discussion which followed. He has taken the liberty, however, of amplifying the reply which he made on the evening of the discussion. His justification is that the time allowed him was so manifestly inadequate, and the manner in which it was forced on him so clearly unfair, that it was impossible for him to give more than the most summary answer to the eleven speakers who had all spoken against him.

Those who have read Father Wasmann's article on "The Attitude of Catholics towards the Theory of Evolution" in "The Catholic Encyclopedia" will recognize in it a condensation of the Berlin lectures, and will welcome them all the more, as being a fuller explanation of the position taken by an eminent Catholic, who while retaining a sensitive jealousy for the purity of the faith, is at the same time better qualified perhaps than any living man to appreciate the weight of the evidence, both technical and otherwise, in favor of the theory. Catholics who have been frightened by the loud statement of atheistical scientists, who have used the theory of evolution as a "kind of battering ram against Christianity," will be glad to read that Father Wasmann, after sifting all the evidence has come to the conclusions: first, that evolution is at best a probable explanation of the origin of organic life, to be accepted only just as far as its application is supported by actual proofs; and second, that the doctrine of evolution, considered as a scientific hypothesis and theory, is not at variance with the Christian theory of life. Such are the main lines of the first lecture. The second, though more technical, is no less enlightening. Having accepted, within limits, however, the theory of evolution, Father Wasmann proceeds to differentiate the theistic theory which he, in common with other Catholics, holds, and which may be made to harmonize with the principles of scholastic philosophy and theology, from the atheistic theory, which is held by such men as Haeckel and which denies the fundamental postulates and doctrines of Christianity. Father Wasmann, as a scientist, holds to the theistic theory, and believes that the objections of monists to the Christian explanation are based, for the most part, on misunder-

*Full Report of the Lectures given in February, 1907, and of the Evening Discussion. By Erich Wasmann, S.J. Authorized translation. London: Kegan Paul, French, Trubner & Co., Ltd.; St. Louis: B. Herder.

standings. The lecture closes with a study of the various meanings given to Darwinism, and a critical examination of the scientific value of the principle of selection. This value, Father Wasmann insists, should not be exaggerated, but estimated according to each class of phenomena; it is, at most, only a secondary factor in evolution, and being merely external, is subsidiary to the internal factors, those interior laws of evolution, whose study is still in its infancy.

In the third lecture Father Wasmann takes up the question of the descent of man. Starting with the statement that the soul is a simple spiritual being, and, as such could originate only in creation, and that the creation of the first human soul marks the real creation of the human race, and that the matter of the body owes its origin to the creative act of God, Father Wasmann takes issue with those, who, like Haeckel, the now discredited trifler with truth, would make the evolution of man's body a rock of ruin for the Church. Even though it should turn out to be a scientific fact that man's body ought to be included in the general theory of development, nothing would have to be modified in the Church's dogmas of Faith. She would, it is true, have to substitute the theory of evolution for the theory of permanence, to which her theologians have been so much attached, and she would be obliged to admit that instead of creating every variety of beast and plant in its complete and definite form, God created them, as it were, in the germ, giving to primal matter the power of systematic and automatic development. But such an explanation is by no means incompatible with the meaning of Scripture and the dogmas of faith. Having thus deprived the argument from evolution of its supposed force against the Church, Father Wasmann reviews, with calm deliberation, the scientific proofs that are adduced by the extreme school to show that matter has been evolved through millions of years of cosmic development into a fit subject for the indwelling of the soul, and when he has weighed them all in the balance—and this, too, in the presence of the foremost supporters of the theory which he is condemning—he gives it as his deliberate judgment that the evolution of man's body is an attractive possibility, and the outcome of bold speculation, but nothing more. He believes, and no one is more ready to give full weight to all evidence to the contrary, that none of the much vaunted zoological arguments have ever proved more than the general possibility of man's descent from the beast. And if this is true of zoology, it is equally true of paleontology. It is absolutely certain that up to the present no connecting link between man and apes has been discovered.

The lectures are a clear exposition of Father Wasmann's position, set forth with logical consistency, in a calm, impartial manner, and are a real contribution to literature of the subject. The discussion, however, is disappointing. It betrays, on the part of Father Wasmann's opponents, such an amazing ignorance of the

most fundamental Catholic doctrines; such a persistent, it almost seems, wilful misunderstanding, of Father Wasmann's simple, straightforward statements; such absurd preconceived notions that the mere fact of being a Catholic hampered and fettered Father Wasmann's scientific thought at every turn and made it impossible for him to be a true scholar, that it makes one almost despair of overcoming the prejudices of those outside the Church. An unbiased reading of the speeches will show how utterly the German Monists failed to overthrow the Christian explanation of Evolution and how satisfactorily Father Wasmann met their strongest objections. This was, indeed, the one consoling aspect of the discussion. One cannot but feel how little Catholicism has to fear from real scientific research, and how complete is the answer of the Church and in many instances of science herself to the objections based on the study of nature and heralded as proving the conflict between the Church and Science. We hope Father Wasmann's book will have a wide circulation.

Jubilee of Tyrol's Uprising in 1809

On the 28th and 29th of August the people of Tyrol held the culminating celebration of the series of jubilee festivities which have marked their joy over the centennial (*anno neun*) of the year nine. The celebration took place in Innsbruck in the presence of the Emperor Franz Joseph, who came from his summer residence in Ischl especially for the occasion, and it is safe to say that the beautiful capital city of the Tyrol left nothing undone to make the festival a memorable one. Tyrol yields to no part of Austria in its loyalty to the house of the Hapsburgs. This loyalty, with its, to the Tyrolese, inseparable adjunct, loyalty to the Catholic faith, was the mainspring of the heroic uprising in 1809, as it was that which made the separation the more painful, which, through no fault or mistake of theirs embittered the years immediately following. It is not the least of the motives that has urged the Tyrolese to make the present occasion of surpassing magnificence, that it gave them a rare opportunity of testifying to the venerable head of the Hapsburg dynasty that the loyalty of the heroic days of 1809 has not diminished with the lapse of a century.

The opening months of 1809 were dark ones for Tyrol. By the peace of Pressburg, which the victorious Napoleon forced the Emperor Francis I of Austria to sign on December 26, 1805, Tyrol was separated from Austria and handed over to Bavaria. The fullest assurance had been given that the constitution of the land would in no way be altered. But the assurance proved to be a very empty one, for in 1808 the constitution was abolished, the name of the land changed to "South Bavaria," and the religious convictions of the deeply-religious Tyrolese outraged by all sorts of laws and regulations against the Church, its dogmas and devotions. As for example, it may be mentioned that the

devotion to the Sacred Heart, which was very dear to the hearts of the people, was forbidden and the feast of the Sacred Heart suppressed. Dissatisfaction and anger became universal, and reached the high-water mark when Bavaria undertook to carry out in February, 1809, a brutal recruiting law.

Meanwhile it had been learned that the Emperor of Austria was making preparations for war against Napoleon and his Bavarian allies. Three representatives of the people, one of them Andreas Hofer, journeyed to Vienna upon invitation from the Austrian Commander-in-Chief, Archduke John, where the program for an uprising of Tyrol, to be carried out with aid from the Austrian troops, was drawn up. The plan was to be communicated with all secrecy to the people. Upon the return of the ambassadors, the welcome news spread widely and quickly, and so well was the secret kept that the Bavarian authorities had no suspicion of what was going on. On April 6th the Emperor Francis declared the war open; on the 9th, 7,000 Austrians entered Tyrol. This was the signal for the outbreak.

On the 13th North Tyrol was free from the invader. Five days only had been required, and all had been won by the Tyrolese alone; the crossing of the Austrians over the eastern border had been merely the signal; the victory had been won before the Emperor's troops had prepared for action. The decisive incident of this campaign was the fight on Berg Isel, a hill overlooking Innsbruck on the north, which took place on April 11. The Bavarian garrison in Innsbruck capitulated on the 12th. Another division of French and Bavarians, which arrived at Innsbruck on the evening of the same day, in complete ignorance of the victory of the Tyrolese, was forced to surrender on the 13th. On the 28th of April South Tyrol was also freed.

But the freedom was not for long. A few days after the capitulations in Innsbruck, from the 19th to the 24th of April, the Austrian army and that of Napoleon clashed in Bavaria. The Austrians were forced to retire, and the way to Vienna was open for Napoleon. In Italy, also, the Austrians had gradually to withdraw. Tyrol was open to the enemy; the French were in Trent on May 4th, and the Bavarians in Innsbruck on May 11th. Napoleon had entrusted Marshal Lefevre with the campaign in Tyrol and the latter reached Innsbruck on May 19th. Once more Andreas Hofer took up the task of organizing Tyrol's resistance. Hurrying from the Italian border to the Brenner, he gathered his forces there, 6,000 Tyrolese and 800 Austrians, and stormed Innsbruck on May 25th without success. On the 29th, however, occurred the second battle on Berg Isel, lasting from four in the morning till four in the afternoon. It was a victory for Hofer and his men, for under cover of the night the Bavarians left Innsbruck in all possible quiet and fled into Bavaria. Tyrol was freed for a second time, and again by the Tyrolese. They entered Innsbruck on the 30th, where there was appar-

ently no end of rejoicing nor of the services of thanksgiving in the churches. For the two months following not an enemy was to be found in Tyrolese territory. On July 27th the news of the truce between Napoleon and the Emperor of Austria reached Tyrol. Hofer published the truce throughout the land, adding that it must be rigidly observed, but on condition that the French and Bavarians observed it as well. The Austrian troops withdrew, and the Tyrolese remained to face what followed, once more alone. Hostilities soon broke out for the third time; they lasted a fortnight and ended for the Tyrolese with the most glorious victory of all.

Napoleon was determined to put down the rebellion in Tyrol by any and every means. His instructions to Lefevre, to whom the task was assigned and at whose disposal was placed the entire Seventh Army Corps, more than 50,000 men, are of the severest, even of the most brutal character. Napoleon "will make an example of Tyrol. Lefevre is to exact 150 hostages, taken from all the cantons of Tyrol; he is to pillage and destroy six large villages, so that no vestige of them shall remain, and they are to be a monument to Napoleon's vengeance against '*cette canaille*', '*cette espèce de brigands*', '*ces montagnards*'; every house in which a weapon shall be found is to be razed to the ground; he is to declare that the land shall be wasted by fire and sword, if all arms are not surrendered; at least 18,000 muskets are to be given up, and as many pairs of pistols, as he, Napoleon, knows to be in their possession."

From all sides the French troops poured into the Tyrolese valleys in the attempt to overwhelm the brave inhabitants. By the 11th of August, however, the enemy was driven to take a last refuge in Innsbruck. On the 13th occurred the third battle at Berg Isel. The combined French and Bavarian forces numbered 25,000 men, with 2,300 horse and 40 canon; the Tyrolese nearly 18,000, many of them poorly armed. Both sides displayed the utmost bravery, but the night fell with the issue undecided. A heavy rain prevented the re-opening of the fight on the morrow, but Lefevre had already decided upon a retreat, which he accomplished, not without difficulty, during the night from the 14th to the 15th. On the 15th the Tyrolese again entered Innsbruck in jubilee, all the greater in that the victory had been hardest to win, as it was the greatest of the whole war. When the news of the victory reached the world at large, great was the admiration for the skill and bravery of the Tyrolese. That a simple peasant folk had so routed and put to flight the best of Napoleon's army was considered little short of marvelous. It had a great effect upon the enemies of Bonaparte, especially in Germany, where the people gathered new strength and fresh courage from the example of the Tyrolese.

The government of the land naturally fell upon Andreas Hofer, who showed himself as prudent and resourceful in peace as he had been tactful and brave in

battle. His is undoubtedly one of the noblest figures in history. He personifies the Tyrolese character at its best. Simple, brave, honest, hard-working, with a quaint humor, prudent and resourceful, he was withal deeply religious. Deeply convinced of the justice of that for which he fought, he relied upon Providence with a childlike trust that even in defeat justice must finally triumph. Unfortunately for Tyrol, his term of government was short. As long as he had the control of affairs the land was united and at peace, and order and contentment prevailed. On the 14th of October, however, was concluded the peace of Schönbrunn, and Tyrol was once more lost to Austria. At first, the loyal people could not believe that that for which they had three times fought and bled and conquered, had been torn from them at a stroke of the pen. But it was, alas, only too sadly true. There was another attempt at an uprising, to which Hofer gave his somewhat reluctant sanction. But the attempt was vain; there were no resources and the spirit of the betrayed people was weakened. Bloody executions of those who had not submitted at once to the peace were the order of the day. Hofer himself was betrayed into the hands of the French, and executed at Mantua on February 20, 1810, greater even in his death than in his life. To facilitate the subjection of the inhabitants, Tyrol was divided into three parts. On Napoleon's abdication, in 1814, it became once more united, and returned to the domination of Austria.

Such is, in baldest outline, the story of the heroic uprising of Tyrol in "*anno neun*." It is undoubtedly to be accorded a high place in the history of the great deeds of the nations of the world. Its immediate end was tragic for Tyrol, but for this result Tyrol itself was not to blame. Its effect in Europe was undoubted, and there are few historians of the great European wars of the first two decades of the last century who will deny its true influence in animating the nations opposed to France, with new hope and courage with which to oppose "the scourge of Europe." This in itself were enough to crown the uprising with the laurels of substantial victory. There exists besides another fact which merits this favorite verdict of history. This is the unfailing loyalty of the Tyrolese people to the House of Austria. This loyalty nothing could weaken or destroy, not even the abandonment of the land to its inveterate enemy. The endeavors made by France and Bavaria during the dark half-decade from 1809 to 1814 had but the opposite effect. The liege lords of Tyrol were the Hapsburgs, and the Tyrolese would owe allegiance to no other dynasty.

What makes this uprising of peculiar interest to Catholics is its religious character. For the Tyrolese it was a "*heiliger Krieg*," a "holy war." They fought not only for Emperor and Fatherland, but for God, and for God first. Their war-cry was always "*Für Gott, Kaiser und Vaterland!*" The French were looked upon as "the common enemy of heaven and earth." This reputation

they had won with the Tyrolese from the infamies perpetrated during the French Revolution against the Church, the clergy and the hierarchy, and against all that was holiest in the Catholic religion, which was nowhere more loyally professed or more fervently exercised than in Tyrol. Then, too, had not Josephinism, Gallicanism and the principles of free thought had their origin, or at least their most extreme application, among the French? Were not the Bavarians therein their warmest allies? To do battle against such enemies was to do battle in the cause of God. They went to battle, therefore, under the banner of the Cross. A crucifix was often carried as a standard into battle. It was a war, too, in league with the Sacred Heart, to which Tyrol had bound itself by vow in 1796. The Holy Sacrifice before the whole army, general absolution and Communion were the preparation for a great battle, and the first act after a victory was to repair to the church for a solemn "*Te Deum*" of thanksgiving. Truly it was a "holy war." The historian who should ignore this religious element would have omitted the most remarkable, the most ennobling characteristic of the uprising.

M. J. AHERN, S.J.

The Pontificate of Pius IX *

THE BALLERINI MONOGRAPH.

We have now the authorized French translation of Father Ballerini's posthumous work in Italian on the first days of Pius IX, which was reviewed in AMERICA of May 15. But the exceptional circumstances under which the volume was written seem to warrant more than a glance at its contents. That a Pope should order the careful publication of some works is common enough, and that he should make special provision for the correction of the proof-sheets is not a thing unknown. But that he should personally, pen in hand, go over those same sheets and make such changes and additions as his own knowledge of the facts suggested is something so un-wonted that the work thus honored becomes, in some sense, his own. Father Ballerini's volume enjoyed this almost unique distinction. Composed under the Pope's eye, revised by the Pope's hand, the MS. was carefully hidden from the light of day until, forty years after the events that it records, the changes brought by death permit its publication.

Heads then held high in pride have since been humbled to the dust; hearts then bursting with hate have ceased to throb; brains seething with quixotic enthusiasm or the mad schemes of the demagogue are stilled, if not at rest. Let the veil be lifted, let the truth be made manifest. Thus the author seems to reason.

In the course of twenty-one chapters, Father Ballerini sets before us as in so many scenes of a tragedy, the life

*Les premières pages du Pontificat du Pape Pie IX. P. Rafaële Ballerini, S.J. Rome: M. Bretschneider.

of a scion of a noble family through boyhood, vocation to the priestly state, and episcopal cares, to his elevation to the Chair of Peter. Full of vast and far-reaching projects for the betterment of his people, his efforts are hampered and frustrated by false friends, open enemies, and misguided zealots. Hardly does the triple crown rest on his brow when he sees the bitter truth of the burning tow, "Thus passeth away the glory of the world."

Gregory, "the watchman of the Lord," had perceived the first rumblings of an appalling religious and political upheaval. His successor, the gentle Pius, felt the awful crash, witnessed the ruin of princes and peoples, and lived to pray for those who had set snares for his feet and had sought to mislead him by dazzling him with a false and deceptive light.

On June 15, 1846, the Cardinals assembled in conclave cast the first ballot for a successor to the Camaldolese monk, Gregory XVI. Cardinal Gaysruck, an Austrian subject, though not in time for the solemn entry into conclave, set out for Rome, bearing his government's formal *veto* of the election of Cardinal John Mary Mastai-Ferretti of Imola. "He who enters the conclave Pope comes out Cardinal," is the way the Romans express the uncertainty of a papal election. And thus in the conclave of 1846, those whom the Romans styled *papabili*, or likely candidates for the tiara, remained Cardinals, while on the fourth ballot the electors chose the Cardinal of Imola, whom the Austrian Government had determined to exclude.

Several causes had combined to bring about a speedy election and thus to prevent the *veto* power claimed by Austria, for Gregory XVI had a canonically elected successor before Cardinal Gaysruck reached the Eternal City. Owing to the dark-lantern methods of plotters, the States of the Church were in a condition of unrest, which was daily becoming more marked. Bologna in particular, always a political porcupine to the Pontifical government, betrayed unmistakable symptoms of the approach of another paroxysm.

It may be said that the Cardinals went into conclave with the intention of electing a native of the States of the Church, thus stilling one of the complaints against Gregory, and moreover, one that had not been actively engaged in the administration of public affairs. Again, he was to be of such bodily and mental vigor as to insure the energy indispensable to cope with the difficulties that were imminent. Finally, he should be disposed to grant those favors and graces in the civil order which the deceased pontiff, harassed as he had been by seditious and overbearing factions, deemed it inadvisable to allow.

In the opinion of the public, and even of the European courts, the Princes of the Church, with so many vitally important matters to affect their deliberations, were doomed to a long and irksome seclusion before effecting a choice. Yet, in a surprisingly short time,

Pius IX was proclaimed Bishop of Rome. His offer of a general amnesty for past offenses was received with demonstrations of joy so unseemly and so boisterous and with cries so wild and so replete with signs of mischief brewing that a calamitous future was already foreshadowed.

Vincenzo Gioberti's utopian scheme of a confederation of all Italy under the presidency of the Pope was then bandied to and fro before the people from Genoa to Sicily. The iron crown of Lombardy was kept dangling before the eyes of the Sardinians. The greatness of Confederated Italy as a world power and the advantages thereby accruing to the various petty States were repeated and rehearsed in the public press, on the stage, and in popular songs.

At that time, the Kingdom of the Two Sicilies was the most tranquil part of Italy. But, of all Italians, the Neapolitans were temperamentally the fondest of novelty and change. Why not stir them up to take part in the patriotic work of uniting into one mighty whole the disparate and discordant elements of the Peninsula? Secret agents were soon at work. The excitable and unreflecting Neapolitans were duly impressed with their own importance and the greatness of the undertaking. And those secret agents and breeders of mischief were directed and advised from headquarters established, in spite of the Pope, almost in the shadow of St. Peter's at Rome.

The truth is that the object of those schemers in the States of the Church was to make of the Pope a mere puppet or figurehead to be worked by wires or to be put away on a high shelf. All the bawling of "*Viva Pio Nono*" meant no respect for the august pontiff, no love for religion, no patriotic zeal. It meant an attempt to overthrow the papacy, an attempt to destroy by dishonorable, dastardly means that institution whose perpetuity is assured by Divine promise. It was a short time from Palm Sunday to Good Friday. It was a short time from the huzzas with which the accession of Pius IX was received to his secret flight to Gaeta. Hailed on one day, he was hooted on the next.

Father Ballerini seems to have laid aside for the occasion that wretched makeshift, *disciplina arcana*, a venerable phrase nowadays twisted into meaning "Half-hearted statement of the offense, whole-hearted concealment of the offender." He sets before us in their true colors some of those so-called patriots, whose one object seems to have been to render nugatory all that the Pope could undertake for the welfare of those over whom he had been placed. The Church has undergone many trials. A sad thought it is that her greatest griefs have been caused by her own unworthy children. "Les premières pages" prove this once more. They read us a lesson in man's shuffling and knavery. They show us a great Pope's loftiness of purpose and steadfastness in well doing, in spite of the astute trickery of politicians and the mad infatuation of unthinking men. D. P. S.

Evolution Scientifically Demonstrated?

The world has recently celebrated the birth of Darwin and the evolutionary theory. Yet all signs in the heavens point more clearly than ever to the passing away of that splendid hypothesis, the verification of which was expected to revolutionize science. Any theory that claims to be "scientific" must be verifiable, must be borne out by clean-cut facts; otherwise we fall back into the field of romance pure and simple. That the defence of Darwinian evolution has evolved into romance is amply illustrated by a recent article of John Burroughs, that life-long defender of Darwinism ("The Long Road," *Atlantic Monthly*, April, 1909). His aim is to show us that we have all traveled "the long road" of evolution in the guise of humbler organisms, and he goes on to point out the different stages through which we have passed in our long climb upwards, and "which were attended by vicissitudes of which we can form but feeble conception."

"The Long Road," he calls this process, and it is indeed the only way in which he can give a shadow of plausibility to the thesis he sets out to prove: "One million years, . . . or one hundred million! What might not the slow but ceaseless creative energy do in that time, changing but a hair in each generation!"

Time was when evolutionists tried to show that they had discovered the missing link; when they were anxiously seeking, and several times announced that they had discovered the means to produce living organisms from non-living matter. John Burroughs thinks he knows why they failed: "A modern biologist and physicist thinks, and doubtless thinks wisely," he says, "that the reason why we have never been able to produce living from non-living matter in our laboratories, is that we cannot take time enough. Even if we could bring about the conditions of the early geologic ages, in which life had its dawn, which of course we cannot, *we could not produce life because we have not geologic time at our disposal.* [Italics always ours.] The reaction which we call life was probably as much a cosmic or geologic event as were the reactions which produced the different elements and compounds, and demanded the same slow gestation in the womb of time. During what cycles upon cycles the great mother-forces of the universe *must have* brooded over the inorganic before the organic was brought forth! The archean age, during which the brooding *seems* to have gone on, was *probably* as long as all the ages since. How we are baffled when we talk about the beginning of anything in nature or in our own lives! . . ." That this is tantamount to a confession of impotence in proving a most important claim, one can scarcely deny. Mr. Burroughs does not give us a shred of certainty, not even of probability; it is all an appeal to the imagination.

If the first origin of life is thus clouded in impenetrable darkness, what further proof have we of the gradual

development "manward" of these protozoic cells? Mr. Burroughs puts down the assertion:

"All is development and succession, and man is but the sunrise of the dawn of life in Cambrian or Silurian times, and is linked to that time as one hour of the day is linked to another." And he goes on to "prove" this assertion: "The more complex life became, the more rapidly it *seems* to have developed, till it finally makes rapid strides to reach man. One *seems* to see Life, like a traveler on the road, going faster and faster as it nears its goal. Those long ages of unicellular life in the old seas, how immense they *appear* to have been! Then how the age of invertebrates dragged on, millions upon millions of years; . . . the god of life was getting in a hurry now; man was not far off. A new device, the placenta, was hit upon in this age, and *probably* the diaphragm, and the brain of animals, all greatly enlarged. Then the Anthropozoic or Quaternary age, the age of man, 300,000 years. . . . Man *seems* to be the net result of it all, of all these vast cycles of Paleozoic, Mesozoic, and Cenozoic life. He is the one drop finally distilled from the vast weltering sea of lower organic forms. *It looks as if* it all had to be before he could be. . . . In the early tertiaries, millions of years ago, the earth seems to have been ripe for man. . . . We have all a stake in the past life of the globe. It is no doubt a scientific fact that your existence and mine were involved in the first cell that appeared. . . . Great good luck came to us when the first pair of eyes was invented, probably by the trilobite back in Silurian times; when the first ear appeared, probably in Carboniferous times; when the first pair of lungs grow out of a fish bladder, probably in Triassic times; when the first four-chambered heart was developed, and double circulation established, probably with the first warm-blooded animal in Mesozoic times."

Here, again, in proving this fundamental tenet of evolution, "doubt" and "probability" reign supreme. Mr. Burroughs starts with the assertion that "in nature there is no first and last; there is an endless beginning and an endless ending." Yet he confesses in conclusion: "The mystery of the inception of this life and of the origin of the laws that have governed its development, remains. What lies back of it all? Who or what planted the germ of the biological tree, and predetermined all its branches?"

We ask then: has he really "demonstrated" that "science has fairly turned us out of our comfortable little anthropomorphic notion of things into the great out-of-doors of the Universe?" It is not the "ungodly doctrine" of evolution we are shrinking from, for an established truth is never ungodly, but it is the complete absence of "remorseless logic" in the system, which makes us cautious and hesitating in giving our adhesion. Indeed, I fancy that "many thoughtful persons" will continue to believe in a "revelation so-called," teaching that our race was started upon its career only a few thousand years ago, rather than to admit the "revelations of science," the teachings of a "literary" science, which has to offer us nothing but doubts and probabilities, and the melodious, graphic styles in which these doubts are clouded, and passed off as proven facts.

For what John Burroughs himself started out by denying, he feels compelled to admit in the end, as the only answer to pressing questions: "From the finite or human point of view we feel compelled to say, some vaster being or intelligence must have had the thought of all these things from the beginning or before the beginning." Why then assert as an axiomatic truth: "even the first dawn of protozoic life in the primordial seas must have been natural, or it would not have occurred?" Is there any "scientific" principle that forbids us to admit the fact of an omnipresent power in the first production of life?

J. B. CEULEMANS.

In Catalonia

There have been so many theories suggested to explain the recent outbreak in Catalonia, that a new one would be impossible. But it may not be amiss to emphasize at this time the fact that there are in Spain two races as distinct and as antipathetic as the dreamy Celt and the matter of fact Anglo-Saxon. By a strange freak of fortune it so happens that in Spain the dreamer lords it over the men of action. The haughty Castilian, proud of his superior culture, and dwelling in the glories of the past, looks down on the money-grabbing son of Catalonia, who in turn resents the domination of sleepy Madrid over wide-awake and progressive Barcelona. The matter of language constitutes another cause of friction; the Spanish of Catalonia sounding harsh and metallic on the musical ear of the Castilian. And indeed the burr on the tongue of the Catalonian is so pronounced that it is easily appreciable even by those ignorant of the Spanish language. If you travel through the south of France, you hear the tongue of old Provence with its soft liquid syllables to which the Félebriges have succeeded in giving a literary, or at least a philological importance; but at Port Bou on the Catalonian frontier, the softness and the singing tone have left the old speech, and Port Bou barks at you as Port Bow. The change is characteristic of the aggressiveness of the whole country north of the Ebro. It would be a mistake, however, to accentuate unduly the differences between the two races in Spain; and there are forces at work which may bring about a *modus vivendi* between Barcelona and Madrid, by decentralizing the bureaucratic system of government in such a way as to give local autonomy to Catalonia. This would remove the main grievance, while upholding the unity of Spain.

From Fort Bou to Barcelona—*Barcino amæna*, of the Latins—the run is through rocky defiles and steep valleys and then along the jagged coast line of the Mediterranean till you reach the beautiful hills that form a background to the city, and on one of which stands the fortress of Monjuich (Mons Jovis) commanding the plain below.

But before arriving there you must pass through the orange groves of Badalona, and near the Chartreuse of

Montalegre. In the beginning of the fifteenth century two school boys were going home from the University of Barcelona, and stopped to rest at Montalegre.

"If I am ever pope," said one, "I shall build a monastery here."

"When you do," replied the other, "I shall come and live in it."

Years later they met in Rome; the first speaker had become Nicholas V, and the other, Fray Juan de Neo, reminded him of his promise; and thus the monastery was built.

Barcelona, the capital of Catalonia, is a unique city. It reminds you of Genoa, of Paris, of Liverpool. It is superbly situated, it is beautifully planned, it is commercially very busy. A stroll along the Rambla reminds you of the Champs Élysées; it is a wide street with an open greensward running through the centre, planted with trees and shrubs, and in early summer when the roses and pinks are abloom the effect is delightful. In the evening when the lights are twinkling, and the little tables at the outside of the cafés are filled with laughing crowds, the atmosphere becomes truly Parisian. But even in his amusements the native of Barcelona lacks the grace and charm of the old Castilian. Trade and commercialism have earmarked the place as their own. It has had an eventful history. It was founded by Hamilcar of Carthage in 237 B. C., and Cæsar called it the Colonia Julia Augusta. It afterwards became the capital of the Hispano-Gothic Kingdom of Ataulfo. Then the Moors came and seized it, and were in turn driven out by Charlemagne. During the Middle Ages it was governed by counts, and rivalled Genoa and Venice for trade in the East.

Its inhabitants are a turbulent race, without any of the sturdy loyalty of the other Spaniards. Its prosperity has something to do with this. Purse-proud, it resents the superior culture of Madrid, and aims at asserting its own domination wherever the Catalan dialect is spoken. Furthermore, it has taken Paris as its model, and French influence is at work everywhere. "I would rather be Count of Barcelona than King of the Romans," said Charles V. Alfonso XIII might be pardoned for wishing Barcelona buried under its own hills; but seeing that the hills do not cover it, it would be well for Spain if the statesmen at Madrid could find some means of placating the Catalan.

J. C. G.

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A statue of the Rev. Father James Marquette, S.J., was dedicated, on September 1, in the shadow of old Fort Mackinac at Mackinac Island, a spot hallowed by association with his days of apostolic zeal. The exercises were simple and included addresses by national and state officials and the Very Rev. Rector of Marquette University, Milwaukee. Two companies of troops added a military touch, and a salute was fired from the ramparts of the old fort. The statue is the outcome of a meeting held on the island on August 8, 1878.

IN LANDS AFAR

From the Shores of the Sunny Caribbean

II.

More than once I have had to smile in pity for the simple conceit of the Belize Creoles, when letters from persons in Europe and in the United States bore the address "B. H., South America," "British Honduras, West Indies," "B. Honduras, Mexico," "Belize, British Columbia." And the writers were persons who had studied geography in their day. The letters all came to me, for there is only one Belize, so far as my geographical knowledge and the information of gazetteers attest. From the mistakes of correspondents, otherwise well-informed, there will be no harm, I take it, in telling where British Honduras is. First of all, it is in Central America, and is simply a slice of territory cut cleanly off from the former kingdom of Guatemala, its western and southern boundary, and lying under the peninsula of Yucatan, the northern boundary. The average width, from the sea to Guatemala, is about forty-three miles, and its extreme length, about one hundred and eighty miles. It has an area, therefore, of about 6,250 miles. The land in the western and southern portions is high, but from the sea inland, all the length of the colony, it is a low, swampy soil for the most part; a dead level for twelve miles or more.

The first name of the colony was Belize, which, according to some, is a corruption of the name of the old buccaneer, Wallis; according to others, it is from the French word *balise* (beacon). The former derivation is generally accepted as the correct one, for there is little or nothing in the story of British Honduras to call for any French alliances. The old buccaneers held high carnival for many years in the Bay of Honduras; and what more likely origin for a name in new lands than the name of a leading spirit in enterprises of risk and daring? But why the name should have been set aside for British Honduras is not so clear, save for the fact that the whole region washed by the Bay of Honduras was once familiarly known to Englishmen and Spaniards as "The Honduras." When, after many years of quarrels, more or less bloody, England was allowed to have sovereign rights over the territory in question, the name British Honduras was officially recognized, though geographers and sailors clung for a long time to Belize. Since 1862 the old buccaneer settlement has been a crown colony, with a Governor resident in Belize, the capital.

After two hundred years of existence British Honduras cannot claim recognition as a member of the vanguard of material progress. Outside of Belize and Corozal, the chief coast towns, the conditions are very primitive socially, materially, and commercially. This is a British colony, but the natives of Great Britain seem

to care very little for British Honduras. Few have made a permanent residence here, and those who are officially, professionally or financially interested in the colony are all quite ready to admire the view of Belize harbor from the deck of an outgoing ship. No wonder; for most of them the stay here has been only a quest of El Dorado, and when the purses are fairly well lined they sing:

"Better fifty years of Europe than a cycle of Cathay" (with apologies to Cathay). Naturally, such a mode of regard has not helped British Honduras in name or in fact. And yet, under good, earnest management, with effort well directed, the colony might easily become a Crown jewel, with its wealth of natural resources. A merchant of Belize said to me, that the history of the colony, in his time, had been nothing but a succession of administrative blunders, for most of which the Crown agents were responsible. And it is ridiculous to see the hurry with which men appointed to office under the Crown seek for leave of absence, with little excuse or none. The natives see that their rulers are not interested in the colony, save in so far as there is money in the office; they hasten to get away, and they are painfully frank in declaring that there are many other British colonies to please them more than British Honduras—they pay better.

Only a few months ago a newly appointed official came from England. There was work cut out for him—and for a good long while. I asked a prominent citizen what the new arrival intended to do. "I can't well say," he answered, "but I fancy he will apply for three months' leave of absence as a starter." So it has been, so it is, and so it is likely to continue indefinitely. Ordinary little villages in the United States, nay, even in poor, maligned Spanish America, have, though of recent origin, many material advantages of which the capital of British Honduras, after nearly fifty years of Crown rule—say, rather, of Crown agents' rule—is utterly destitute. Good land in the interior and no roads in the whole colony. There is not one wagon road outside of any town limits. Fine, navigable rivers, many of considerable length, are yet dangers to travelers because not cleared of ordinary obstructions, fallen trees, snags, etc., and no effort made to blast rocks that block the channel or make the "runs" too shallow for even the doreys of the natives. The mouths of all the rivers are choked with bars that imperil life and hinder commerce. Even the river flowing past the windows of the Belize courthouse has been allowed to silt up the harbor to such an extent that boats cannot come within a mile of shore if they are of any draught; and it is no uncommon sight when the mail steamer comes in to see ten or twelve lighters helplessly stranded on the river bar, though they draw scarcely three feet. And this has gone on for years and years against the protests of merchants and seamen whose time and money are thus lost. There are no railroads for the people. A short-line, narrow-

gauge railway (scarcely fifteen miles of it) at Stann Creek, and leading nowhere, is used for carrying fruit to the dories and lighters—when the wagons are not running off the track—(the "metals," they say here). This toy railroad has cost over \$300,000, and the officials are asking for more money to continue the "costly botch."

It is the people who have to pay for the blunders and mismanagement of the colonial officials; and the latter are always ready for their salaries, while the rate-payers find it hard to make ends meet. There is a telephone service for Belize, and from Belize to the towns on the coast south, and to three towns in the northern district of the colony. This, too, is a government department, but it is ridiculously inefficient and furnishes jests to the citizens the year round. If anybody wants convincing arguments against government ownership of—well, of almost anything in a new territory, he will find them ready to hand after a few weeks' study of the condition of British Honduras. The policy of "whitewashing" is so ingrained in the government that it is almost certain that no man will be removed for incompetence or malfeasance in office, unless his conduct can be proved a case of "*lèse majesté*." If clamors are insistent, the man is simply transferred to another place, where it is hoped the complaints of the people will not have roused antipathy in the minds of the citizens.

A source of grave harm to the colony lies in the fact that for nearly all the year very many of the officials are not doing their own work, but are replacing others who are on leave. As a citizen expressed it to me: "We have a lot of men acting—so and so's, and the consequence is that we have a lot of bad actors." It stands to reason that the man who has come from below is not likely to have much initiative in his new position, from which he must soon retire. For some months of last year, in trying circumstances, too, there was not an official doing his regular work; they were all "acting" this and that. The "regulars" were on leave.

Another faulty practice is that of advancing men irrespective of ability from lower to higher posts. There is an examination for *clerkships*, but once a clerkship has been won, the lucky man has no need to worry about studying to fit himself for some other higher position. Verily, in the government service of British Honduras, "all things come to him who waits." This looks like putting a premium on incompetence.

V. E. F.

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In his evidence before the Dramatic Censorship Committee (London) on August 19, Sir Gilbert Sullivan approved of a censorship. "The intention of the author may be admirable but the audience are required to wade through a great deal of moral mud before they appreciate the excellence of the author's intentions."

CORRESPONDENCE

Close of Parliament in Belgium

LOUVAIN, AUGUST 15, 1909.

Summer idleness has closed over Belgium, and except for an occasional murder or two (there are murders even in Belgium), the news-gatherer is hard put to it to find anything. The discussion of the military bill that loomed so black has by common consent been postponed to the new session in October. The situation at the end remained just as I had described it previously. The only very threatening elements now come from the decided stand taken by the militarists, especially M. Levie, leader of the so-called "Young Right," and from the deputies from Antwerp. There is no doubt that the summer's discussions will clear the ideas of the country considerably. A feature of the closing of Parliament, and one that should interest Americans, was the decided stand taken by the country at large with regard to the great amount of talking done during the session in proportion to the work accomplished.

The bill regulating the hours of work for the miners came back from the Senate amended by the adversaries of Government intervention in the matter, led by M. de Smet de Nayer, whose fall from the premiership was caused by a somewhat similar measure passing over his head some years ago.

A new rector has been named for the University of Louvain. "Mgr. Hebbelyuck," in the words of the *Bien Public*, "has resigned owing to ill-health and a conscientiousness amounting almost to scrupulousness." He is a distinguished Oriental scholar and theologian, and a member of the Asiatic Society of Paris. He is succeeded by Father Ladeuze, rector of the College of the Holy Ghost at the university, and a well known historian and patrologist. He is known to your readers by his articles in "The Catholic Encyclopedia." P.

Centennial of Hofer's Great Victory

Appropriately the celebration in Innsbruck last week of Hofer's great victory in 1809, was a religious as well as a patriotic one. The Emperor arrived in the city about six in the evening. After receiving the homage of Tyrol from the Landeshauptmann, Dr. Cathrein, and that of Innsbruck from Burgomeister Greil, he proceeded through the city to the Hofburg, the residence of the Archduke Eugene, where he received the deputations from the clergy and laity. During the night the guard of honor about the Hofburg was composed of the peasant company from the Passeier Valley, the home valley of Andreas Hofer. This company is formed of the descendants of the very men who used to form the guard of honor about Hofer, while he resided in the Hofburg, as Commandant of Tyrol, from August 15 to October 21, 1809, and carries Hofer's own flag. In the evening the city was magnificently illuminated, and there was a "Bergbeleuchtung," that is to say, the mountains about the city were outlined in fire, with appropriate designs in fire, high up upon the slopes. Similar mountain illuminations take place only on occasions of more than ordinary solemnity, as well as yearly on the date of the summer solstice, June 21. The latter custom comes down from pagan times, and is called *Johannisfeuer*, in honor of St. John Baptist, whose feast occurs on June 24.

On the morning of August 29 the Emperor proceeded to Berg Isel from the Hofburg, through the ranks of the companies of the national guard from every valley in Tyrol, and of the members of the veteran organizations. Arrived at Berg Isel, he was greeted by the Abbot of the Premonstratensian Abbey of Wilten, in the territory of which abbey, Berg Isel lies. A solemn pontifical Mass was then celebrated in the presence of the Emperor by the Prince-Bishop of Brixen. After Mass the Emperor placed a wreath at the foot of the heroic statue of Andreas Hofer, which stands on Berg Isel. The most picturesque feature on the programme for this day was the great procession of the "Schützenkompanien," the national guard of Tyrol, who, to the number of 30,000, paraded before his Majesty in their characteristic costumes, many of which have remained unchanged in form and color since 1809. At the head of this procession was carried a crucifix of heroic dimensions, carved in wood by a famous Tyrolese wood-carver. This standard was surrounded by a picket detail of Tyrol's most martial defenders, who in turn were preceded by a gigantic peasant carrying a huge scythe, typical of so many of the defenders who during the famous year were similarly or even more poorly armed. Following these came men representing the three great heroes of "*anno neun*," Andreas Hofer, "the man of Tyrol," Speckbacher, "the hero from Rinn," and the fiery Capuchin, Haspingen, the so-called "Father Red-beard," from his prominent facial adornment, whose patriotism was supreme, but whose imprudence gave the counsel that led to the disastrous renewal of hostilities by the Tyrolese after the conclusion of the peace of Schönbrunn. The heroes were represented just as they were on that triumphant 15th of August, when they entered Innsbruck at the head of their troops after the third and greatest triumph on Berg Isel. On that morning the division from the Upper Inn valley entered the city, preceded by a huge crucifix. After this procession the Emperor opened the great "Schützenfest," which is to continue for a month, with eighty thousand crowns for prizes. His Majesty next visited the beautiful home for the aged, presented to the city by its great philanthropist, Joseph Siebener, in honor of the Emperor's jubilee. There was a huge banquet in the early evening in the Hofburg, and later His Majesty was present at the tableaux illustrative of the war of uprising, arranged by the artist Karl Wolf.

On August 30 the Kaiser left Innsbruck for Vorarlberg, Tyrol's neighboring state in the west, in order to assist at the jubilee festival in Bregenz, commemorative of Vorarlberg's uprising in the same year as Tyrol's. On the same day the states bordering on the Lake of Constance, Württemberg, the Grand Duchy of Baden, Bavaria, and Switzerland greeted Franz Joseph in the person of their rulers or official representatives. The same evening the venerable monarch started for his summer home in Ischl.

The jubilee has been the occasion of the issue of a flood of literature concerned with the events of 1809. The best and most scientifically accurate history is the book of Dr. Joseph Hirn, professor of history in the University of Vienna and a contributor to "The Catholic Encyclopedia." The work is entitled: "Tirol's Erhebung in Jahre 1809." The same author has just published a similar study of the uprising in Vorarlberg.

Every liberty-loving people will rejoice with Tyrol in their great jubilee. This jubilee will result in a reawakening and strengthening of Tyrolese patriotism. But it will have another result of no less importance.

It will be a means of strengthening the Tyrolese heart in loyalty to and love of the Faith, to which their patriotism undoubtedly owes its extraordinary vigor and vitality. Finally, the spectacle of this intimate union of love of the Church with love of country cannot but teach a salutary lesson, not only to the thousands of tourists who will witness the festivities, but to the world at large who will read or hear of them.

M. J. AHERN, S.J.

The Twentieth Eucharistic Congress

During the recent Eucharistic Congress at Cologne twelve halls were provided for the lectures and addresses, among them the Gürzenich, a municipal convention hall with a capacity of three thousand. The middle nave of the Cathedral was also arranged as an assembly hall, the Blessed Sacrament being removed for the time of the meetings. It accommodated ten thousand. The meetings were divided according to nationalities and languages, and in no way was the cosmopolitan character of the Congress more fully expressed than in this variety. In the French meetings which also the Belgians and many Luxemburgers attended, addresses were delivered on perpetual adoration, daily attendance at Mass as preparation for daily Communion, and on the question in what manner the Holy Sacrifice relieves the poor souls in Purgatory. A layman spoke most impressively on the relations of the Holy Eucharist to the Catholic family. In one of the meetings there was a lively discussion on the importance of art for the service of the Church, finally winding up in the common sentiment that the archeological character of art should not be neglected in its further development. Much praise was bestowed on the ecclesiastical architecture and the liturgical singing in the city of Cologne. A special invitation was extended to the French-speaking members of the Congress in the name of the Archbishop of Montreal to attend the next Eucharistic Congress which will take place in that Canadian city.

In the meetings of the Italians the clerical element prevailed. However, a layman delivered a touching address on the way in which he thought children ought to be prepared for the first Holy Communion, comparing the German elementary schools and their methods with the Italian, much to the disadvantage of the latter. A priest taking up this subject expressed his admiration for the way in which the services for the school children were conducted in Germany. Another priest recommended care of emigrants. Every effort, he said, should be made that the younger ones do not leave the country before they make their first Communion after due preparation. To this Cardinal Ferrari, Archbishop of Milan, added that a careful preparation for first Holy Communion was a general need, not only for the emigrants but for many of those who remained in Italy as well.

The attendance at the English meetings was surprisingly large. Archbishop Bourne, of Westminster; Bishops Ilsey, of Birmingham; Lyster, of Achonry; Clancy, of Elphin; the Bishop of Poona in India, and Bishop McSherry, of South Africa, were present. Father Herbert Thurston, S.J., gave a scholarly address on "A Eucharistic Feature of English Medieval Architecture," undoubtedly one of the best papers read on the Congress. Mgr. Brown spoke on the Eucharistic Congress of London and the beneficial influence it had on England. Mgr. Courtenay said how much flattered the English must feel that the great German nation venerated one of England's

sons, St. Boniface, as their apostle. Yet St. Boniface was not only Germany's apostle. Before leaving England he had labored for many years among his Anglo-Saxon countrymen. Germany and England, instead of warring with each other should rather go and stand together, and above all should the Catholics of both countries always entertain brotherly feelings.

Beside the English meetings and services the members of Irish descent held a very interesting meeting by themselves under the presidency of Bishop Lyster, of Achonry. Perhaps the most instructive and touching lecture was that of Father Ambrose Coleman, O.P., on "Mass in the Penal Times in Ireland," a counterpart to the magnificent address on a similar subject by Bishop Keating at the London Congress. Other speakers besides Father Coleman were the Rev. Dr. Hogan, of Maynooth College, and Mr. W. Bourke Cockran, of New York, whose address was received with great applause. These and the meetings of the other nationalities were attended not only by members of the same language, but also by many Germans. It is but natural that the meetings in which German was spoken were by far the largest. Other languages, however, were very freely used in the German meetings.

The program provided for forty German lectures and addresses, not counting the sermons. Professor Dr. Brandt of the University of Bonn gave a survey of the history of the external veneration of the Holy Eucharist. Though the belief in this great Sacrament cannot undergo any change or development, yet the external expression of this faith has developed in the course of the twenty centuries. The early Christians concealed the great mysteries from the eyes of the heathens and spoke of them as little as possible. But now and then the Fathers lift the veil just a little and let us know to some extent in what way the great sacrifice was offered up and the Holy Eucharist worshipped. The liturgical prayers of the Church, many of which evidently came down from remotest antiquity, tell us how homage was paid to the Hidden God. Among the ceremonies the Elevation of the Sacred Host obtains the first place. In the Orient, sacramental devotion did not develop further. Much later we find that the Sacred Host was exposed to adoration during the Mass said by the Pope or a Bishop. After the errors of Berengarius in the eleventh century, the elevation of the Sacred Host spread in the Occident and the elevation of the chalice was added, as a protest of Church and faithful against the heresy, which denied the real presence of Christ. But the greatest advance was made after the introduction of the feast of Corpus Christi. Processions with the Blessed Sacrament and expositions of it for adoration then became usual. New forms of private devotion arose, confraternities were founded in honor of the Bread of Angels, and above all the Forty Hours' and the Perpetual Adoration became popular. Like a wonderful flower this Eucharistic cult opened one after another of its petals, and we ourselves witness the latest phase of its development, the Eucharistic Congresses, in which the true Emmanuel is worshipped by all nations at the same time and in the same place.

The Very Rev. C. Wirz, a Benedictine abbot, spoke on daily visits to Jesus in the tabernacle. Being a natural expression of Faith, they will be productive of the greatest results in fostering a personal friendship with our Saviour, and will lead up to frequent and daily Communion. First and regular Communion of the school children was another topic. Preparation for the greatest day in the children's lives should begin long before they

join the First Communion class. Afterwards, as long as they go to school, great care should be taken that they receive Communion regularly, at least every month, and have some kind of preparation each time. The "Six Sundays of St. Aloysius" are an excellent means to give them a desire for weekly Communion. The "Six Sundays" were the subject of an extra lecture.

The Rev. F. Kaufmann, member of the Prussian Centre party, enlarged upon the custom of giving special pictures as a remembrance of First Communion, which could be dogmatically correct and be made tasteful as well. Another address was on how to increase the attendance at daily Mass, which indifference and want of instruction rather than want of time keeps people from attending. Dr. W. Rothes, professor of the Royal Academy of Posen, treated of the history of "art in the service of the Holy Eucharist," beginning with the wall paintings in the catacombs. Dwelling especially on the representations of the Lord's Supper, he brought out the fact that during the Middle Ages most of the pictures of the Lord's Supper emphasized the betrayal of Judas. Among the pictures mentioned in detail by the speaker, was one of the crucified Saviour, with wheat and a vine growing from out of his wounded feet.

An entirely new departure of the Congress was the section for women; it proved such a success that it will probably be retained in the future congresses. The Very Rev. President of the Clerical Seminary of Cologne was the first speaker in this section. "Holy Eucharist is," he said, "*Kern und Stern* of the Catholic woman's life, i. e., the source of her moral strength, the guiding star of her motives, in her first and most important duties, family life, as well as in her charitable work." Miss Pauline Herber, normal school teacher, spoke on what a teacher should do to train the children to an appreciation of the Most Holy Sacrament and guide them in devotion to it. She laid great stress on an explanation of the external signs of devotion, as the children are so dependent on external things, in their estimation of the supernatural. The children must feel that the teacher herself considers the Blessed Sacrament as the great source of life. Dr. Faulhaber, professor in the University of Strassburg, spoke of the sacramental food of the soul in connection with reading, the intellectual food of our mind, and the duty of parents to supervise the reading of their children.

The Germans use the word "*Paramentik*" to designate the whole ensemble of theory and practice in the making of holy vestments. Its practical part is the work of the Tabernacle Societies. It was indeed very appropriate that this was made the subject of an address in the women's meeting. Mrs. H. Stummel, wife of a famous painter and herself considered an authority, spoke of it. From being an art, "*Paramentik*" has degraded to a branch of factory business. Here was the sphere of female handiwork, but it must be made an object of study as well as practice. She advocated the establishment of some school for the education and training of persons who afterwards might be able to direct the work of societies. When the French ladies noticed what a success the meeting of their German sisters was, they at once organized one by themselves, which, though improvised, was commented upon very favorably. C. S.

St. Peter's, Rome, besides the small organs in the side chapels, has hitherto had only two small organs on wheels for use when service was held. It is now purposed to present a suitable organ on the occasion of the Pope's episcopal golden jubilee.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 4, 1909.

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The Troubles in India

For years it was the habit of Englishmen in general to take for granted that the peoples of India looked upon them as a superior race, and were filled with devotion to the supreme power. When, therefore, the agitation against British rule began, they were not only surprised, but also indignant. They comforted themselves, however, with the thought that it was the work of a handful of malcontents imbued with anarchic ideas, and would soon come to an end. Their surprise and indignation passed into a certain dismay, when they found their hopes disappointed.

The natives of India understand perfectly well the material advantages they have gained from British rule. Canals for irrigation, railways, relief in famine-times, protection from excessive tyranny in the tributary states; all these they value, and for their sake have submitted to their foreign rulers. But "East is East and West is West"; and the idea that the East can love the West and exult in being dominated by it, is preposterous and contrary to the very instinct of race. Nor can outward submissiveness give any guarantee that inwardly the native is not cursing the rough, practical, red-faced alien by all his gods.

There have been in India from the beginning and there will be to the end, men yearning to shake off the foreign yoke; who study carefully the signs of weakness in their masters to know when the times shall be ripe for action. So it was at the mutiny which the mass of Englishmen believe to have been only an episode, brought about by injudicious proselytizing in the Company's army and the greased Enfield cartridge. A few go a little deeper, and speak of Lord Dalhousie's breach of faith that ordered Sepoy regiments across the sea to Burmah.

But those who know India, understand that the Nana Sahib, the Rani of Jhansi and their counsellors cared little about these things. They had their wrongs, at least

from the Indian point of view. They nourished the indignation of princes subjugated by an alien power. They watched the times and when they judged the hour had come, they stirred up revolt throughout northern India, using the proselytizing and the cartridges to seduce the Bengal army as they used the grievances of the Talukdars, to raise the kingdom of Oudh.

They judged the time ripe. The English were no longer the English of Plassey, Assaye, Argaum and Seringapatam, but degenerates. The retreat from Kabul, the wretched campaign in the Crimea, of which the shortcomings were magnified as the story passed from tribe to tribe till it crossed the Hindu Kush, seemed to prove that the power and spirit of war had departed from them. They had grown soft and effeminate. The hour had come to strike.

Compare this with the data from which to-day the native mind draws its conclusions regarding British power: the Boer War, almost as humiliating as the Crimea; the inability of the Raj to protect in Canada and South Africa its children that have eaten its salt, have fought and bled for it. Surely if it be powerless before so few of its subjects, it cannot but fail before the hundreds of millions in India. Then the unlooked-for triumph of Japan over the only enemy that England seemed to fear, showed how Asia may hold her own against Europe in arms. This is the talk of the bazaars, of the villages, and in it lies the strength of the revolutionary movement.

There is one hope for England in India. It is not to be found in Simla or Calcutta, nor in the palaces of tributary princes. Scindia and Jaipur are loyal to-day; but should they see their way to independence or to empire, could they be expected to continue so? The native fears, admires a man. It was individual men, Clive and his comrades, that won India. It was individual men, the Lawrences, Willoughbys, Nicholsons, Hodsons, Montgomerys, Chamberlains, that saved India. If England has men of the same breed and will use them she may yet keep India for a season, a thing Sahib-councillors, whether East or West of Suez, will never enable her to do.

Our Catholic Missions

In the *Ecclesiastical Review* for September the Rev. L. J. Knapp writes strongly on "The Neglect of Missions in Literature." While Protestants, whose missions convert very few of the heathen, make much of their foreign missions even in their most worldly publications, Catholics, the everlasting fruits of whose missions are unbelievably rich, hardly mention them in their general literature and do not lay sufficient stress upon them even in their professedly pious publications. The fact that Father Knapp's article is a substantial résumé of the Oblate Father Robert Streit's "Die theologisch-wissenschaftliche Missionskunde" (Theologico-scientific information on Missions), which applies almost exclusively

to German Catholic literature, makes it all the more applicable to English Catholic literature, which is far more neglectful than the German in this respect. Marshall's "Christian Missions" rendered good service in its day, especially by awakening the Protestant missionary bodies to the shams foisted upon them by too many of their so-called missionaries; but the two entertaining volumes are now nearly fifty years old and their sarcastically polemical character greatly detracts from their historical value, except when they treat of Catholic missions before Protestantism put forth its first missionary efforts two centuries after Luther and Calvin.

In his able summary of Father Streit's work, Father Knapp shows that a comprehensive study of past and present missions is quite necessary for Catholic apologetics. The study of the past might, indeed, suffice for the defence of Christianity as against paganism; but a thorough knowledge of present-day problems and modern missions is needed in vindicating the claims of the Catholic Church as against other so-called Christian denominations.

Still greater is the importance of familiarity with mission work to the proper study of theology. Without a fair knowledge of missions, "the world's history," writes Father Knapp, "as well as the race problem which Christianity is to solve in the course of time must remain unintelligible. In an old-fashioned way theologians allude to the missions in connection with the Catholicity of the Church, drawing their material from the earlier, if not the earliest, history of the missions. But aside from the fact that we possess no scientific history of even the earlier missionary labors, the high mission of Christianity toward the human race does not find its fullest expression in those missionary epochs. . . . Christianity at first encountered civilized pagan nations possessed of similar racial traits. It next faced nations without or with culture of a lower degree, but still of the same racial character. Later it was brought to nations civilized, but of a different race. To-day, Christianity must deal with nations devoid of civilization and totally unlike in racial characteristics. Thus the problem of Christianizing the human race has waxed more complicated and difficult with the progress of time and still remains to be solved by missionary labors."

Reparation for the Barcelona Outrages

The outrages perpetrated in Barcelona against the rights of individuals, the sanctity of the churches, and the repose of the dead, have called forth a dignified and strongly worded address to the President of the Ministerial Council from "La Junta Central de Accion Católica," or Central Committee on Catholic Action, which appears in *El Universo* of Madrid of August 15.

"We must bear in mind," says the address, "that this revolutionary movement had its execrable and relatively recent forerunners in Barcelona itself, in Corunna, San-

tander and Bilbao, and in the slaughter of Calle Mayor, from which their Majesties providentially escaped with their lives. And in all these uprisings, the punishment has been so slight that, instead of serving as a warning, it has tended to embolden the revolutionists who, both leaders and followers, seem to commit crimes so abominable with impunity.

"On the other hand, it is manifest that the revolutionists, far from being thankful for the toleration that they have enjoyed, are not even satisfied; but they have taken advantage of it to lay their plans of attack, always more far-reaching than before, and simply await an occasion of misfortune or weakness to give themselves up to pillage and the overthrow of authority.

"If a remedy is to be applied to evils so great, the causes that produce them must be combated. These causes, in the opinion of the Central Committee, are the too great liberty permitted in the propagation of revolutionary ideas in neutral, or lay, schools, through the press, and in public gatherings; the excessive toleration enjoyed by societies covertly or openly revolutionary, in holding their meetings, in forming their plans and in putting them into execution; and lastly, the extreme leniency which has been shown at times towards the leaders of such societies."

The committee then urges that effective measures be taken to protect in the future those most helpless institutions, churches, convents and asylums, from the unspeakable brutality of the ruffians who used the incendiary's torch and the assassin's dagger. Finally, it very reasonably proposes that the State should make good the pecuniary losses that have been sustained during the week of terror and bloodshed.

Explanation Which Fails to Explain

Bishop Ricardo Cortès y Cullell, Vicar Capitular of the Diocese of Barcelona, states over his signature in the *Boletín Oficial Eclesiástico* that bloodcurdling tales of wickedness told by designing men aroused the feelings of the people against the religious houses. The lowest of the rabble led the attack and committed the deeds of violence and desecration. From the burial vault of the Arrepentidas, or Penitents, corpses were dragged forth, dismembered, and borne in ghastly procession amid the jeers of the mob. Of some forty religious edifices destroyed, twelve were parish churches.

The New York *Independent*, of August 26, in an attempt to explain the outbreak, mentions three causes, which seem to fall short of their object. First is put the offended patriotic sense of the people over contracts for new warships let to an English firm. Then the annual subvention granted to the Compañía Transatlántica, the one Spanish line of steamers doing business with the New World, smacked of monopoly, something highly distasteful to the Catalonians, and grated on their sense of fairness.

As the attacks were directed particularly against churches and religious institutions, it does not appear at first blush how their destruction could avenge offended patriotism or crush monopoly. If the ministers of State had been mobbed or if the general offices of the steamship company had been looted, the reasons might hold; but there is too remote a connection between ship subsidies and asylums, cruisers and convents.

The Independent mentions as the third cause the presence in Barcelona and its vicinity of many French religious, who had been exiled from their native land. This might account for, but by no means justify, the attack on the Refuge of the Little Sisters of the Poor, for those ministering angels to the homeless and helpless of advanced age are, throughout the world, largely of French birth. But the priests driven out of their native France were order priests, whose work consists in teaching and preaching, in giving "home missions" and retreats, in acting as chaplains in penal and eleemosynary institutions and the like. They are not placed in charge of parishes with ordinary cure of souls. The twelve parish churches destroyed by the Barcelona rioters were in charge of Catalonian pastors speaking the Catalonian tongue. Even the Catalonian dislike for Castile and Castilian could not have had any share in provoking that outburst of savagery. Even priests, says *The Independent*, were among the rioters and with them. Rather, let us say, men in priestly garb took part; for it is easy to pose as a priest in time of public tumult when the nearest sacristy can readily furnish all the disguise required.

Religious hatred of a type hardly known among us fully explains all that was done in Barcelona. It is the hatred that springs up like some baneful fungous growth in a heart where love once ruled. It is a hatred that, like the false beacon displayed by the wrecker, lures the mind from the way of truth to the shoals of doubt and the reefs of spiritual shipwreck.

Correspondence Schools

The marked tendency apparent of late to eliminate those details of modern educational methods which common experience has shown to be harmful experimenting is growing. Last week during the sessions of the American Bar Association's meeting in Detroit a new evidence of a vigorous purpose to hark back to conservative ideals of scholarship was given in notable addresses by Dean Richards of the University of Wisconsin College of Law and Prof. Hall of the University of Chicago Law School. "Whether law can be successfully taught in Correspondence Schools" was the question in discussion and both speakers were quite frank in their denunciation of these schools. Mr. Hall did not hesitate to criticize their methods as suggestive of the ill-favored ways of mining scheme advertising. That there is a flavor of get-rich-quick devices about the Correspondence

Schools so lavishly advertised in our day has long been matter of accepted fact among genuine educators, yet their alluring prospectuses continue to attract many young people who from lack of earlier opportunity or because of neglect of such opportunity find themselves ill-equipped for the place which later ambition makes them eager to attain. Somehow, in these cases, natural shrewdness appears to fail one who longs for the opportunity which education holds open to him, as he reads the glittering promises held out to those who devote twelve or eighteen or thirty-six weeks a year to the work mapped out in these prospectuses. And yet it is an old word that there is no royal way to knowledge, and that the developing of the full man, which education implies, supposes rigorous training and fashioning of man's mental powers.

The superficial character of the "finish" recognized among many who have satisfied the "time periods" required in the modern scheme of education, without giving to their work the energy that makes for formation is significant proof, were proof needed, of the futility of an attempt to reap the fruits of ripened scholarship from the poor culture of the correspondence course. The crying fallacy of the system lies in the claim it presumes to make that despite the lack of the elementary drill which makes up the staple of ordinary school work, one may through a correspondence course alone specialize in almost any line of cultural and professional training. Of course one who knows the weary way through which the scholar plods to knowledge scoffs at the notion; but there have been keen men who were trapped by get-rich-quick schemes—do we wonder that get-learned-quick devices have caught and are catching the unwary? Let us hope that the growing reversion to the old conservatism will speedily destroy their opportunity for harmfulness.

Indifference Among Protestants

According to the *Vossische Zeitung*, only 42 per cent. of the members of the Prussian Evangelical church received the "Lord's Supper" in 1885. The decrease was eight per cent. in the next twelve years. In Saxony the decrease was nine; in Württemberg ten; in Baden eleven, and in the Bavarian Palatinate thirteen per cent. In Berlin only nine per cent. of the whole population approach the "Lord's Supper." In Prussia the number of ordinations for the ministry fell from 312 in 1895 to 182 in 1907, while 250 are needed every year. Though a fair number of students begins the course of preparation for the Protestant ministry, the number dwindles down in the course of the studies, so that it is declared that it will be necessary to make the examinations less strict. In 1888 there were fourteen students of theology to every 100,000 Protestant inhabitants in Germany. At present there are only five. The *Vossische Zeitung* attributes this to the influence of the conservative orthodox elements, while the orthodox *Reichsbote* finds the reason in "naturalistic atheism, which is fostered by the liberal press."

THE GROSSE ISLE MONUMENT.

The expression "sermons in stones," was never more applicable than to the monument, which now occupies, on Telegraph Hill, the highest point on Grosse Isle, near Quebec, rising to an altitude of one hundred and twenty feet above the river. A Celtic Cross of granite, both in material and form symbolizes the enduring faith of the Irish people, their devotion to the Cross and their resignation under its weight. The base is sixteen feet in width, the Cross thirty and a half feet in height, the arms ten feet wide. It marks the resting place of thousands of men and women of the Irish race who have won the crown of martyrdom. Now that happier conditions prevail, and the wisdom of a policy of conciliation as well as of preservation is being universally acknowledged, it seems difficult to realize the misgovernment, the oppression and the long continued persecution that made the Irish people wanderers on the face of the earth, while strengthening and enriching the great Republic of the West and the Canadian Confederation, giving, in fact, to almost every nation valued and valuable citizens.

By successive persecutions, Elizabethan, Cromwellian, under James I or the Charleses, the people were driven from their lands to the hills and bogs, where nothing but the potato could be cultivated. When in the dark years of 1845 and those following, that resource failed, the horrors of famine necessarily ensued. The scenes then enacted, the extremity of suffering, moral and physical can never be adequately estimated. Men and women were dying by tens of thousands on the hills and waysides, while the relief committees organized meant in most cases simply the offering of a mess of pottage for the birthright of faith. Ireland became a nation of martyrs. In the year 1846, a relief meeting was held in Dublin and though it represented all classes, it accomplished little, because the Irish had then no adequate representation in Parliament, and the Government replied to all appeals that it was impossible to interfere with the ordinary currents of trade. In fact, the government apart from the relief committees, which became very often, little credible as it would seem to us to-day, a vehicle for the most flagrant proselytism, had no other solution of the problem to offer than the clearing away of the surplus population.

Who has not read of the touching scene, where a whole starving multitude in presence of the nourishment they craved, were offered the oath, which to them was blasphemous and idolatrous, the word being passed round amongst them and even translated into Gaelic, for the benefit of those who came from remoter districts, "Reject the oath, reject the oath." And so rejecting they were literally swept into the sea, or on board of the pestilence breeding emigrant ships, the horrors of which are fully described by that generous friend of the people, Sir Stephen de Vere, who made a voyage on one of them for purposes of investigation. The black horror of that time, indeed, was relieved by so many and such signal instances of heroism, and of a truly Catholic charity, that they constitute a glorious page in the annals of Canada. Apart from the tender charity manifested towards the victims of the scourge, was the protection extended to the little ones. For it was a mysterious feature of the plague that the children were immune. Hundreds of orphans were left. In this contingency, the Holy Father, Pius IX, addressed a letter to the bishops and they in their turn issued pastorals to their flock, and the pastors made touching appeals from the pulpits. In many of the poorer parishes, the priests had little hope that their poor and already overburdened people of a different nationality,

too, being most entirely French-Canadian, could add to their responsibilities. Nevertheless, as is recorded, the pastors in towns and villages were fairly besieged in the sacristy after Mass with demands for orphans, which those charitable, faithful souls accounted as blessings. In one parish it is related that ten orphans were left over, and the Curé in his own poverty, knew not what to do. One of his parishioners, the father of a large family, approaching declared that he would take all ten, that they would bring blessings on his house and that the good God would provide.

The history of these ship fever orphans was in almost all cases remarkable. God seemed to reward in a special manner the faith and resignation on the one hand of the parents, and on the other the charity of those who opened their doors and their hearts to the helpless waifs. Many of them lived to occupy prominent position as priests or nuns, in the professions, or in commerce.

Another act in the drama, the most exalted, most inspiring was the intrepid self-sacrifice of the Catholic clergy and religious. Details are in many instances lacking, records insufficient, but at least the memorial tablet upon the monument at Grosse Isle bears the names of forty-two priests of the Diocese of Quebec, who, at the risk of their lives, tended the fever patients. Four of these died of typhus, at least a dozen others contracted the disease, and of these latter were the late Cardinal, then Father Taschereau, and that beloved and well-known Irish priest, afterwards Bishop Edward John Horan. Well might one of the speakers, Father Eustace Maguire, exclaim: "This Cross is not alone a memorial of the Irish exiles who died here, it is also a monument of lasting gratitude and a memorial bearing to future generations the names of the forty-two priests, soldiers of Christ, than whose heroism none greater was ever witnessed on the field of battle. These priests have gone to their eternal reward, one only remaining, whom God has left to see this day. He has made the long journey from New Brunswick to be with us, and to-day all eyes are turned, all hearts are drawn, to the old priest of '47, the venerable Father Hugh McQuirk."

The laity, especially physicians, had a share in the holocaust of charity. The devotion of four of these latter has been already commemorated by a tiny monument on the island. It was stated by more than one of the speakers on the auspicious occasion of the 15th ult, that Protestant clergymen had likewise with courage and humanity attended those of their own denominations. If such is the case the writer regrets having no data at hand upon that subject, save the name of the Rev. Mr. Durie, a Presbyterian minister of Bytown, who succumbed to the fever. The epidemic did not stop at Quebec. Proceeding upwards, there are records of the undaunted heroism of priests and nuns at Bytown, afterwards Ottawa, the Capital of the Dominion, where Oblates and Grey Sisters of the Cross were enrolled in that arduous service; at Kingston, where Bishop Phelan and his priests made themselves likewise conspicuous by their devotion, and at Toronto, where the chief pastor, Dr. Power, laid down his life for his flock. At Montreal, a whole history might be written of the charity and courage displayed by the martyrs to that dread duty. The disease, being malignant, had such accompaniments as cannot be set down, and the sheds at Point St. Charles were miserably insufficient, so that the victims were literally piled one upon the other. When the Grey Nuns or Sisters of Charity, were called thither, they went into a veritable charnel house. The Mother Superior, on being asked for assistance, went herself to become acquainted with the conditions of affairs. On her return she informed the assembled Sisterhood that

she felt bound to undertake in their name that hazardous mission. She described the harrowing and nauseating scenes she had witnessed and, bursting into tears, cried: "Sisters, to send you there is to sign your death warrant." She nevertheless asked for volunteers, leaving all free to go or stay. The entire community arose as one, and it only remained for her to select those who were most suitable in age, strength or capability. Though physically overcome at first by the sights and the odors which greeted them, none flinched in that arduous service. The dead were buried, the Augean stables cleansed. In some instances the living were found pillow'd upon fetid corpses. Such panic fear had prevailed that there had been no attempt at cleanliness. All was in foul disorder. Those angels upon earth speedily wrought a transformation, and remained there relieving each other until seventeen of their number had perished of the plague. The Sisters of Providence then came to the rescue with the same undaunted courage, the same sublime self-sacrifice, and to them were added the Hospitallers of the Hotel Dieu, by dispensation breaking their cloister, so that as the writer has heard from those who remembered that fatal time, the little closed carriage of these latter was seen by the awe-stricken people over whom the shadow of that pestilence rested darkly, passing at morning and evening to the sheds. The teaching Orders and notably the Congregation de Notre Dame likewise volunteered for service. The venerable Bishop Bourget put himself at the head of the clergy, and hastening to the sheds was himself brought to death's door with the disease. He was restored to health through the intercession of Our Lady's good help and later caused a miraculous statue, taken from its ancient shrine in the church of Bon Secours, to be carried through the city streets, and this event coincided with the first visible cessation of the malady. English-speaking priests were few, many of the French clergy of that time could not speak English at all. Nevertheless, they were at the people's call. The Sulpicians closed their seminary to devote themselves to the work.

The few English-speaking priests were most in demand, and those of St. Patrick's Church were soon exhausted or themselves stricken. A near relative of the present writer was in that mother church of the Irish of Montreal when the venerable convert priest, Father Richard, went up into the pulpit, his white hair falling over his shoulders, and his eyes streaming with tears. He informed the congregation that he was now left alone and referred in the most moving terms to those hapless ones, who were dying upon those shores, "and oh, my children," he said, "they are saints and martyrs, in their faith and resignation and their prayers must avail much with the Most High." By another Sunday the pulpit was vacant and the holy old man had fallen a victim to his charity. To the rescue came then four valiant Sons of St. Ignatius, headed by Father Duranquet of saintly memory. They came from New York, as previously related in these columns, and one of their number, Father Dumerle, died a martyr to the cause.

ANNA T. SADLIER.

LITERATURE

The Poe Cult and Other Poe Papers, with a new Memoir, by EUGENE L. DIDIER. New York: Broadway Publishing Company.

Mr. Didier has long been known as an authority on the life and bibliography of Edgar Allan Poe. In the seventies of the last century he issued a "Life and Poems" of Poe, and ever since he has been active at intervals in defending from misrepresentation his favorite poet, and in contributing to win for him due and belated honor. The present volume, as the title

indicates, is not a unified study, not even a correlated series of essays. In the words of a preliminary note by the author, "the twenty-three separate articles comprised in this volume have been published in various American magazines during the last twenty-five years. In reading them over in proof, I find that some expressions and even some statements have been repeated. It was almost impossible to avoid such repetitions, written, as the articles were, so many years apart, and for so many different magazines." The author owns up to an irritating defect of his book, whilst we find ourselves unable to catch the force of his excuse. Surely it is within the range of an author's power, if not his duty, to correct and revise old papers that are thought worthy of such permanence and serious consideration as book-form guarantees and demands.

However, if the reader can control his patience, he will be rewarded with interesting bits of information concerning one of America's greatest literary men. The writer of these papers sets forth in a straightforward style, which has small regard for literary effects, the result of enthusiastic research and long reflection upon a subject near to his heart. His devotion to the poet's memory and worth leads him sometimes to transgress the limits of moderation in denouncing the calumnies of some Northern critics and the weak critical work of some Southern upholders of the poet. But, after all, the ordinary reader likes to see honest indignation honestly expressed, and the author's personal sensitiveness in the matter of a world-poet's reputation is not without its charm. Of course, Mr. Didier places Poe very high among the immortals, and he has respectable authorities behind him in doing so. But we hardly think the question of Poe's true standing in literature is helped by citations from George Bernard Shaw, putting Poe above Tennyson, Dickens and Thackeray, and pronouncing him "the most classical of modern writers." On page 242 there is a reference to Dr. O. A. Brownson "in the old days of his freedom and power." One is curious to learn when Dr. Brownson, in the author's opinion, was ever in a state of bondage and mental infirmity.

JAMES J. DALY, S.J.

The Life and Times of Master John Hus. By THE COUNT LUTZEN, Hon. D. Litt., Oxon, etc. London: J. M. Dent & Co. New York: E. P. Dutton & Co.

This work is, in the words of the author, an apology for Hus by a fervent admirer. Its end is to show him both as a patriot and as a pious Christian, whose purpose was "to rescue the Church of Rome from the unspeakable corruption into which it had fallen." That the Church had need of reform all admit. That it welcomed reformers is proved by the history of Sts. Dunstan, Anselm, Philip Neri, Ignatius, Charles Borromeo, Vincent de Paul and others, who all labored, not without fruit, in the holy cause. That Wicklif, Hus, Savonarola and Luther do not share in their honors is due not to the fact that they were reformers, but to their arrogance, whereby they constituted themselves judges of the Church, not servants, and so fell into many heresies.

With justice the Catholic Church numbers Hus among the heresiarchs. He introduced into Bohemia the errors of Wyclif, both those against the Faith and those subversive of the constitution of spiritual and civil society. This the author does not deny. When, for example, he shows his readers Hus holding with Wyclif, that one in a state of sin can be no true pope, prelate or king, he merely remarks that the admission was, under its circumstances of time and place, imprudent and devoid of worldly wisdom. Only a blind partisan could propose the holder of so lawless an opinion as a pious Christian and true patriot.

The question of the Emperor Sigismund's safe-conduct is, of course, decided against the Council of Constance. The author asserts more than once that Sigismund guaranteed

Hus protection against the Council itself. He brings no proof; nor does he give the text of the document, which destroys absolutely the Hussite contention. Such a safe-conduct as the Hussites imagine would have been an absurdity, as Hus himself could not but have known. In his affair the Council was of higher jurisdiction than the Emperor. Sigismund, therefore, even had he wished to do so, could not have covered with his protection an heresiarch, who came before it asserting his errors and contumaciously refusing to retract them. This the Council lays down very clearly. (Mansi, vol. xxvii, p. 791.)

The author's habit of interpreting the words and actions of Hus in the most favorable sense, and those of his adversaries, in the worst, forbids us to accept his work as a contribution to serious history. The book is handsomely printed, though we have noticed one or two mechanical mistakes, and is enriched with interesting illustrations.

The Roman Breviary, Its Sources and History. By DOM JULES BAUDOT. St. Louis: B. Herder. London: Catholic Truth Society.

The Breviary has been called the priest's prayer book, but there was a time when the faithful joined in its recitation not only at vespers and complin on Sundays and Tenebrae in Holy Week, but through the whole Divine Office, which, commencing in the Upper Room in Jerusalem, grew up and took shape through the united influence of people and clergy, each century contributing to its construction. The Popes interfered only to control the process of development. The canonical hours were formed in germ from the first to the seventh century, when pastor and flock recited psalms and prayers together. At the end of the Patristic period St. Gregory the Great completed and gave definite form to the chants of the Roman liturgy. It was at this time that the feast of the Assumption, originally celebrated January 18, was changed to August 15. Though the office was everywhere the same in principle, psalms, hymns, prayers, antiphons and lections from the Scriptures, the fathers and the lives of the saints, nearly every church in the early middle ages had a form of its own, the Irish monks using the longest of all. Charlemagne, wishing to effect uniformity, appointed Alcuin to coordinate the Gregorian books for use in Gaul. The principle of coordination applied by Alcuin was afterwards adopted by Rome, where the office became known as the "Breviarium," being an abridgment of that formerly in use.

Though there were various attempts at reformation, little further was effected till the Council of Trent applied itself to the task of unification. The result was the Breviary of St. Pius V for the whole church, which, with the emendations of Clement VIII and Urban VIII superseded finally the French breviaries that were drawn up under Gallican and Jansenist influence. Though all countries came by degrees to accept voluntarily the Roman Breviary, its present form is not considered final. Urban VIII, who was a poet and a purist, transformed certain hymns to a more classic form, and the change is not deemed an improvement. Benedict XIV appointed a commission for the revision and simplification of the Office and the exclusion of everything that "is apocryphal or doubtful," but he died before the work was completed and the projected reform has not yet been realized.

Dom Baudot suggests the shortening of Sunday and feria offices, the exclusion of obscurer feasts and of everything unauthentic. His excellent work should contribute to the perfection of the office and stimulate the devotion of lay and cleric for "the earthly psalmody, which has its roots in the needs of the human heart, and uttered by the lips of priest and people, is but the echo of the eternal songs of the heavenly choirs. Let

us practise with fervor that which is to be our endless occupation in our Father's House."

In the Crucible. By ISABEL CECILIA WILLIAMS. New York, Philadelphia: P. J. Kennedy & Sons.

The sub-title, "Tales from Real Life," is superfluous; one feels in the reading that the author has lived through her narratives. There is nothing extraordinary about the incidents; any sympathetic eye could discover examples of the kind in the prisons, hospitals, tenements and streets of our larger cities; but Miss Williams has the rare gift of entering into the very hearts of the stricken and the fallen and so presenting their throes and woes and struggles as to point an effective moral and adorn an artistic tale. All the fourteen tales of the little book are brief and direct, without padding or preaching or formal elaboration of character, but the characters grow with the story into a natural completeness that lingers with their sermon in the memory. Heart-pictures of life's pains and pathos, they are a silent call to emulate the example of the author in alleviating suffering and sifting the gold in the crucible of life.

Explorers in the New World Before and After Columbus, by MARION McMURROUGH MULHALL. New York: Longmans, Green & Co.

Patient peering into dark corners and much delving into dusty book-cases have brought together a considerable fund of erudition on early American history. The first discoveries, the expeditions in search of treasure, the pirates of the Spanish Main, the buccaneers, and English naval exploits up to the middle of the last century are successively treated in entertaining chapters. The pages devoted to Hiberno-Spanish notables will be of special interest to those who wondered why a South American cruiser should be named Almirante O'Higgins. In relating the achievements of Irish and English military leaders in South America, the salient points in the wars for the overthrow of the Spanish domination are brought into the narrative. A sympathetic chapter on the rise and ruin of the Jesuit missions of Paraguay is the last in a very readable book.

Gesammelte Kleinere Schriften, by M. MESCHLER, S.J. Friburg i. Br.: B. Herder. Price 75 cents.

A collection in book form of short essays, ascetical, doctrinal and philosophical, which had appeared in the course of many years over the name of one of the most prominent members of the Society of Jesus. The present little volume contains six essays, four of which are on the Blessed Sacrament. As in all of Father Meschler's writings solidity of doctrine is combined with a remarkable beauty of diction. A translation into English would no doubt be favorably received.

Die goettlichen Tugenden, by MARTIN HAGEN, S.J. St. Louis: B. Herder. Price 65 cents.

The object of this volume is to promote the practice of Faith, Hope and Charity. In fifteen short instructions the author describes the nature of the theological virtues and their bearings on our whole intellectual and moral life; he shows how they should be practised and suggests powerful motives for their exercise. It is a series of meditations, substantially a course of instructions which Father Hagen gave to his younger brethren in the order. It appeals, therefore, to religious and to priests. The latter will find in it copious material for sermons, well arranged and generally easy to adopt.

Reviews and Magazines

A generation, long since dead, used to tell how the Arctic explorer, Beechey, was presented at Court. It was a hot day in June. The old King, William IV, in acquiring something of his father's loquacity, had lost whatever geography the young sailor prince, William Henry, had possessed. "Hey, Beechey," he cried, "A hot day! Not like the North pole, hey? More like the South pole, I should think."

This, no doubt, only *ben trovato*, insinuates something true; for there is a great difference physically between the arctic and the antarctic regions. The former, a sea sown with comparatively small islands to the north of America, beyond Europe and Asia fairly free from them; the latter, most probably, a continent. To the whalers, who pushed northward through the channels leading toward the Arctic pole, this seemed to be ever calling: from the days of Ross the great ice barrier seemed to forbid any approach to her sister in the south.

But with the closing years of the nineteenth century, Antarctic exploration was renewed. Then came the hope of reaching the southern pole. In 1902, Scott, of the British Navy, went beyond the eightieth parallel; and one of his party, Ernest Henry Shackleton, a lieutenant in the Naval Reserve, set out in August, 1907, to surpass him. The methods of Antarctic pole-seekers are not those of their brethren in the north, who, as a general rule, push their ships bravely into the pack, hoping to reach a point whence a dash across the ice to the object of their quest, may be feasible. The men of the south take advantage of a great gulf between the one hundred and seventieth meridians, east and west, penetrating into the Antarctic land to nearly the eightieth degree of latitude, and by reason of its wide mouth, but slightly encumbered with ice in summer. Here they are left to attempt the journey to the pole during the long winter night, and hither with the summer the ships return to carry them home to celebrate their triumph, or to prepare another expedition. In *McClure's Magazine* for September, Lieutenant Shackleton tells of his expedition, of how he pressed into his service Manchurian ponies, and even a motor-car. In October he will tell how he got within one hundred and eleven miles of the pole, nearer by about one hundred miles than Peary, the most successful of Arctic explorers, approached the often essayed north pole.

In the same magazine Sir Harry Johnston writes most flatteringly of American rule in Cuba. The fact that it is now an independent state, he barely mentions; and in this he is right. The great northern republic never loses sight of its creature on

the other side of the Florida Straits, and Cubans know that they shall be able to keep their autonomy only by administering their country according to its ideals. Stevenson's tremendous indictment of those who condemn the ministers of the Catholic Church in hardly known countries on the testimony of such as was the beach-comber of Apia, has become a part of English literature, but has not taught travelers a charitable prudence. Similar witnesses can be found in every Latin-American port. Sir Harry Johnston has listened to them: he has taken no pains to hear the opposite side. Hence he does not fear to tell us that the negroes of Cuba are becoming Protestants rapidly, assigning several reasons, amongst which are our old acquaintances from the Philippines, the negligence of the Church and prohibitive fees for baptisms and weddings. We would not deny that pastors in Cuba have not always been true shepherds of the flock. Moreover, every one knows that the worst evil of African slavery has been the tendency to treat the negroes as mere cattle, and to ignore the fact that they have souls to save. Against this Las Casas, St. Peter Claver and many another strove not altogether in vain. We hold, however, that the true history of the work of the Church in the Spanish colonies is yet to be written, and that when it shall be written, though many sad admissions will have to be made, the sweeping assertions of *ex parte* writers will be proved false.

In another interesting article Jesse Macy compares English and American courts of law, those especially of criminal jurisdiction, very much to the disadvantage of the latter. His facts are incontrovertible: that a reform in America is called for is undeniable. Yet one would hardly propose the imitation of English methods, as a cure for our evils. Mr. Macy himself does not do so. The whole efficiency of the English system lies in the character of the judges. These, even in the county courts are lawyers of standing, and in the higher courts are men who, having won fame and fortune at the bar, are spending the afternoon of life in the comparative ease of the highest dignities of their professions. They have, therefore, the respect of the bar, and can direct the cases brought before them with all authority. In the superior courts of our States things are otherwise. Socially and professionally the pleaders are often far above the judges to whom they must give a certain official honor. Moreover, the English judges are great officials of the crown, appointed for life: our superior judges are elected, frequently in a single county, hampered by political ties and the exigencies of coming elections. The States of the Union have not yet been so reduced to mere geographical divisions, nor has its government been so centralized that, as the English

courts at Westminster, the superior courts of the entire country could be concentrated at Washington, whence judges might go forth in all directions free from every local influence. Neither would one recommend generally that judges should be appointed for life by the State executive, too often the creature of a party, or the tool of the power that put him in his seat. The English system, excellent indeed, is part and parcel of the monarchical system. The reform that must come in America must be drawn by faithful hands out of our own constitution.

The present year, 1909, remarkable as it is in its centenaries of the births of distinguished men, Milton, Tennyson, Lincoln and others, and for the important celebration of great events, such as those of Eastern New York from Lake Champlain to the mouth of the Hudson, is likely to be equally remarkable for the literary output marking its course. As a writer remarks in the "Topics of the Time" in *The Century* for September, "it is indeed a year of rediscovery—of the rediscovery of the treasures of great men in our history." *The Century* is doing its share to promote this rediscovery by opening its columns to all manner of interesting sketches of the lives and work of the men whose careers are being fittingly commemorated in this year of centenaries. The September number presents, in this connection, a paper on Fulton's Invention of the Steamboat, mainly as recorded in his original manuscripts never before published, and with a reproduction of plans by himself recently discovered. The paper will appear in two parts; the first, dealing with Fulton's trial boat on the Seine, is a delightful feature of the present number of the magazine. Robert Fulton is known to us only in a way—these letters, secured and brought together through the devotion and enterprise of his great-granddaughter, Mrs. Alice Crary Sutcliffe, will be a revelation to the reader of the character and breadth of human sympathy that belonged to the unswerving patriot and inventor.

The time is scarcely ripe for a dispassionate study of one who filled so large a place in the political history of the country as did Grover Cleveland, but it is well that the sources of information be carefully looked to whilst they who knew him best, who knew him in the honesty of intimate association and friendship, are yet with us. Richard W. Gilder is, therefore, doing most loyal service to his friend in the articles he is contributing to *The Century*. The article "Grover Cleveland—A Record of Friendship," which appeared in August, is followed in September's number by "Cleveland's Re-election and Second Administration," and touches incidents that made Mr. Cleveland's second term in office a period

full of perplexities and troubles. Mr. Gilder was an intimate friend of Mr. Cleveland. His articles, written in charming style, will do much to make men appreciate the character of a President who certainly served his country in a disinterested spirit.

EDUCATION.

One of the very elaborate mansions facing Alta Plaza, San Francisco, has just been purchased by the Religious of the Sacred Heart for an academy to replace the one abandoned because of its undesirable location in the industrial quarter of the city. The property was the former residence of Mrs. N. C. Van Arsdale.

Catholic education is making great progress in Western Pennsylvania. When Bishop Canevin succeeded to the Diocese of Pittsburgh five years ago there were but 90 parochial schools, with 30,000 children. To-day there are 150 schools, academies and colleges, with over 50,000 pupils, giving instruction all the way from the most elementary branches to collegiate degrees.

One reason militating against the spread of manual training in the schools of the country seems to be finally set aside. A committee of the American Federation of Labor recently gave its indorsement to the teaching "of the principles of mechanics" in the schools. The action indicates the passing of the early hostility, so very difficult to explain, of labor unionism to this form of educational work. It indicates, as well, that an intelligent conception of the mutual needs of workers and employers of the country is beginning to supersede the unfortunate selfishness which hitherto has been of detrimental influence to the interests of labor.

Some time ago a schoolmistress in France introduced into her class for use by the pupils a book entitled "Common Sense Replies to Modern Attacks and Objections against Religion." The local school board dismissed her; she appealed, but the sentence has been upheld by the Minister of Public Instruction.

The students of the Sorbonne who resisted Professor Thalamas's lectures on Blessed Jeanne d'Arc in April last, and were thereupon suspended from class by the Council of the University of Paris, are to be still further excluded from all lectures and courses of instruction until November 7, 1909. This means a penalty of a whole year added to their university course. The Minister of Public Instruction concurs in the sentence.

Our readers will remember the spirited protest made by M. Camille Bellaigne, the

musical critic on the *Revue des Deux Mondes*, whose sons were arrested at that time, which was published in the first number of AMERICA.

SCIENCE

At the tenth annual meeting of the Astrophysical Society of America, held last week in Chicago, the following resolution was drawn up to meet the severe criticisms advanced against the astronomical community in consequence of several wild statements regarding the so-called communications with the planet Mars:

"As the public, through misrepresentation of the views of certain astronomers, have formed the impression that communication with other planets is at present possible, the Astronomical and Astrophysical Society of America desires to express its belief that in the present state of science any expenditure of money with that direct object in view is highly undesirable."

The coin collection of the Berlin Museum has just acquired a large gold medal showing on the one side the effigy of Constantine the Great and on the other a representation of the City of Treves. It is the oldest picture of that city, which for a long time was the third in rank in the whole Roman empire under the name Augusta Trevirorum. Though the drawing shows the usual features of all Roman city pictures, it is evidently meant to stand for Treves as a river and bridge indicate. There are seven towers with helmet-like roofs and walls built of square stones. A gate is in the centre and the bridge, consisting of two arches, leads up to it. Over it a statue of the emperor is seen with two sad looking captives by his side. The next earliest representation of Treves dates from the year 1548 and is found in Sebastian Münster's "Cosmographia."

PULPIT, PRESS AND PLATFORM

In the syndicate letters she is sending to several of our contemporaries, Miss E. A. Henry writes about Catholic Poland, on July 13, from Wilna, the capital of Lithuania. Until five years ago Catholicity was practised with difficulty, while to be heard speaking of it in the national tongue meant risking arrest, she says. Now the Polish language is taught in the Russian schools, but only as the sixth and last lesson when the child is weary and may, if he chooses, decline to recite it. Even from a purely educational standpoint these so-called national schools are too few in number, too incompetent to meet the requirements of education. In addition, they are conducted in the Russian language, which no Polish child understands and are steeped in a spirit anti-Polish, deriding

everything which the country holds dear while exalting everything Russian.

But for the patriotism and nobility of character of the wealthy Polish class, Wilna would be even in a more deplorable condition than it is. Scarcely a man or woman of means but teaches secretly a number of children. Manual training schools are conducted with the sanction of the government, but under the tables are hidden class-books which the children are taught when the coast is clear. You meet little boys and girls going to the training schools, and if you open their jackets you will find concealed the precious school-book. The poor, the aged and the orphan are likewise supported by private charity, and though Wilna has its beggars, more are to be met in a single street of a big Russian city. Persecution has brought rich and poor together as brothers in affliction.

Standing on the debris of multitudinous Catholic journalistic attempts which have failed, the inaugurators of AMERICA wave their flag, proclaiming by deeds that *this* enterprise at least shall *not* fail. We have seen ten numbers so far, and endorse the proclamation—if any reliance can be placed on sound journalistic principles, and on a public capable of appreciating them. Most papers we have seen have already given their verdict, and in every case a favorable one. If our notice comes late, all the better; for while a first or second issue may be only a flash in the pan, to be followed by feeble flashes till all the powder gives out, the tenth number, flashing more brightly than any preceding one, may be taken as a sign that the enterprise has a backbone and that there is permanent power behind. Curious readers may count how many mixed metaphors have been perpetrated in the foregoing sentences; but it does not matter, so long as the meaning is clear.

There is a saying that "if bad news comes too late to be of service, keep it to yourself;" and the same applies to criticism. The name AMERICA is not likely now to be changed for the mere fact that many critics consider it to be the wrong one. If there is anything which the paper is not, that thing is "American." There is nothing local about its plan or contents. Topics current in America are touched upon as they occur, but only in co-ordination with the current topics of any other part of the world. The paper, in fact, is one comprehensive outlook from beginning to end; and unless already pre-occupied, we consider that there lies the exact title which it ought to have received—*Catholic Outlook*, perhaps, would be just the thing.

Moreover, it is an outlook with a worldwide horizon. Ordinary items of purely local interest are altogether omitted. In

fact, the paper might also be published in any country in the world without one being sure of its origin. Looked at as an exchange, the main question for an editor is "How much can I steal from it." From AMERICA we have already stolen several items, and intend to steal more—and that is a compliment in action.—*The Examiner*, Bombay.

ECCLESIASTICAL NEWS

—Archbishop Farley, of New York, returned from Rome on August 25, bringing with him the Apostolic Benediction to the faithful of the archdiocese, imparted to him in a private farewell address by Pope Pius. The Pope told the Archbishop he held America foremost in his affections.

—To few does there come the happy privilege enjoyed by the recently designated Bishop of Peoria, the Right Rev. Edmund M. Dunne. On Wednesday, Sept. 1, the new Bishop was consecrated in Holy Name Cathedral, Chicago, the parochial church of the parish within whose limits he was born and baptized. The consecration services were singularly impressive. His excellency, the Most Rev. Diomede Falconio, D.D., apostolic delegate to the United States, officiated, assisted by Rt. Rev. John Janssen, D.D., Bishop of Belleville, and Rt. Rev. Peter J. Muldoon, D.D., Bishop of Rockford, who acted as co-consecrators. Archbishop Quigley, of the Chicago Diocese, and Archbishop Spalding, Bishop Dunne's immediate predecessor in Peoria, together with Bishops McGavick and Rhode of Chicago were present in the sanctuary and more than 600 of Dr. Dunne's fellow-priests were in attendance. Congratulations and good wishes were heaped upon the new Bishop by his many friends in the Chicago Diocese, of which Dr. Dunne has been for many years the efficient chancellor. A large delegation of these friends plan to accompany Bishop Dunne to Peoria on Wednesday, Sept. 8, when he will be solemnly installed in the Cathedral Church of that city.

—Last week added another notable day to the long list of significant occasions worthily commemorated by the Catholic Summer School people at Clifffhaven, New York. On Wednesday there occurred the dedication of Macdonough monument, erected by act of Congress in memory of those killed in the fight under Commodore Macdonough's command, when that veteran met the British Fleet in the struggle for life between the young republic and Great Britain. Located, as is Clifffhaven, within a half mile of Crab Island (Macdonough National Park),

where now stands the splendid Macdonough monument erected to the dead heroes of the last naval battle between the United States and England, it was natural that the Catholic Summer School should take a part in the dedication exercises. The commemorative exercises arranged by the School Committee in charge were made up of patriotic speeches, the singing of patriotic songs by the children, and the reading of the poem, "The Battle of Lake Champlain," by John J. Rooney. Soldiers of the Fifth U. S. Infantry under command of Col. C. D. Cowles fired the salute to the dead, giving a beautiful military setting to the exercises of the day.

—The Right Rev. Mgr. John Vaughan was consecrated Bishop of Sebastopolis and Auxiliary to the Bishop of Salford (England), by the Archbishop of Westminster, on Sunday, August 15. The assisting bishops were the Bishops of Salford and Amycla.

—The national convention of the Irish Catholic Benevolent Union held at Atlantic City, August 19-20, was the most successful gathering in the history of the organization. Two hundred delegates were in attendance. The secretary's report showed a total membership of 29,682, a gain of 20 per cent. The treasurer reported that \$78,000 sick benefits had been paid. The following officers were elected: President, Daniel Duffy, of Pottsville, Pa.; first vice-president, Timothy Gilhoul, of Carbondale, Pa.; second vice-president, Mrs. Flinn, of Pittsburgh, Pa.; secretary, Frank McCue, of Philadelphia, and treasurer, Martin Feeney, of Providence, R. I. The next convention will be held at Toledo, Ohio.

—In the *Acta Apostolicae Sedis*, of Aug. 1, the proceedings and findings of the High Court of the Sacred Roman Rota are given in the case of the Rev. G. Casabianca, a priest of Corsica. In 1902, before the Law of Separation, the Rev. G. Casabianca received a letter from the late Mgr. Olivieri, Bishop of Ajaccio, in Corsica, informing him that his name had been proposed to the acceptance of the Minister of Public Worship for the Parish of St. Roch of Ajaccio. This quasi-nomination was never acted upon, in fact on the death of the bishop the Dean of the Chapter, by order of the Capitularies, withdrew the nomination. On the strength of the bishop's letter the Rev. G. Casabianca appealed to the Holy See to be put in possession of the parish. An adverse decision was given by the Metropolitan at Aix, who had been ordered by the Holy See to try the case. The decision of the court of first instance is now sustained by the Sacred Roman Rota, on the ground that the letter of the

Bishop of Ajaccio which had never been acted upon by the Government, could not be considered as a canonical nomination.

—James Moriarty, of St. Henry's parish, Bayonne, N. J., who is ninety years old, fell at his home on August 20, and was so shaken up that he could not go to church on the following Sunday and thus missed Mass for the first time in forty years. He promised that if he recovered he would attend all the Masses said at St. Henry's the first Sunday he was able to go out, and last Sunday he kept his vow.

—The fourth retreat for men at Fordham University was well attended and was remarkable for the representative character and enthusiasm of the retreatants. At the meeting held to discuss the plans of the movement, several representative men from the city who had made one of the former retreats and belong to the Committee of Organization, were present. Father Shealy, S.J., the Director, explained the scope and character of the work. "A retreat," he said, "is not a rest cure. Though a rest from the stress and strain of business cares and duties, it is the most active time in a man's life, the activity of heart and spirit, which gives meaning and character to all other forms of activity." The meeting was addressed by Messrs. Davis, Reville, Woodlock and Mr. Humphrey O'Sullivan of Lowell, Mass., who made a substantial contribution to the building fund. This week's retreat began at Fordham on September 3; the succeeding ones will be held at Keyser Island, South Norwalk, Conn.

—On Tuesday, April 17, a Requiem Mass for the soldiers who fell at Gravelotte during the Franco-German war was celebrated at Notre Dame, Paris. Mgr. Amette, Archbishop of Paris, was represented by Abbé Thomas, his Vicar-General. M. Fallières, the President of the Republic, was represented by Lieutenant-Colonel Graiche.

—On the ninth Sunday after Pentecost there was unveiled in St. Henry's Church, Averill Park, New York, a magnificent wrought brass and marble pulpit, the work of the Gorham Company. The inscription carved thereon is as follows: "Erected in memory of James J. Duffy, Troy, N. Y., by his wife and family. Henry A. Miller, Rector, 1909."

—It is expected that with the completion of new buildings now under construction Bishop McDonnell of Brooklyn will be able to add accommodations for 10,000 more children to the present capacity, when the parochial schools of the borough open in September. High school departments will be included in three of the new buildings.

ECONOMICS

The Chicago *Tribune* calls attention to a defect in our legislation which merits the attention of all concerned in the growing expense account of our Government. In working to exclude inflated department estimates President Taft is endeavoring to allow Congress no excuse for extravagant appropriations next year. But in case Congress, in the session that will open December next, swells the total sum by appropriations not mentioned in the estimates and thus allows expenditures not in proportion to our revenues, he will be helpless unless he chooses to veto the whole appropriation bill and bring about undesirable entanglements.

The men who framed the old Confederate States' Constitution, taught by long experience in public life in Washington of the viciousness of the check imposed by law upon our President's veto power, caused to be introduced into the Constitution of the Confederacy a provision according to which "the President may approve any appropriation and disapprove any other appropriation in the same bill." Whether Congress could be induced to amend the present law of the land and give the President-like power of veto in respect to individual elements in a bill is a question. And another question would be that of the wholesomeness and advisability of placing so far-reaching a power in the hands of any one man.

A so-called bureau of information, which in reality will be a school for special training in railway work, is to be opened for its employees by the Union Pacific Railroad Company in Omaha on September 1. Expert instructors will give free tuition to employees in every department of railroad work. The school will prepare prospective employees for the service, increase the knowledge and efficiency of those already employed, and assist and equip men to assume greater responsibility. General Manager Mohler, of the Union Pacific system, speaking of the project, says: "The new educational bureau will give to men in the service, without any expense to themselves, opportunity to qualify for higher duties in the service."

The decision against the Inter-State Commerce Commission in the Missouri River rate case, recently handed down by Judge Grosscup, will not be accepted by the Commission unless ratified by the Supreme Court of the United States. The Commission has decided to appeal. Explaining its stand one of the commissioners points out that the Commission has full authority by law to determine whether a rate is reasonable, after a hearing held as the result of a complaint filed by a shipper. In the Mis-

souri River case, it was flatly affirmed, the law had been strictly followed. The cases in dispute were brought before the Commission on the complaint of shippers at Kansas City, Omaha and St. Joseph, Mo. These complaints aver that the class rates on freight from the Atlantic seaboard to the Missouri were too high, and the Commission upheld the complaint and ordered a reduction.

It appears that there will be no need in the near future for an issue by the Treasury Department of the 3 per cent. certificates of indebtedness such as Secretary MacVeagh several months ago suggested might be used in case of money stress. Assistant Secretary of the Treasury Norton reports that the banks are glutted with money at the present time and that there is apparently going to be no serious drain upon the present working balance in the treasury, which is in the neighborhood of \$30,000,000. This working balance is expected to increase greatly as the new fiscal year grows older and the expenditures of the government become lighter. Mr. Norton adds further the opinion that the crop movements of this season will be easily handled by the government as far as the distribution of funds is concerned.

SOCIOLOGY

President Taft has been intimating to recent callers his purpose to hold his party to its platform declaration in favor of postal savings banks. He means, it seems, in his message to Congress next December, to urge the establishment of a postal savings banks system as speedily as possible. In this effort he will no doubt have to face the opposition of influential leaders of the party who will argue that the relation between the subjects to be dealt with in the report of the monetary commission, soon to be handed in, and the reform of the financial system of the country to which it is expected to lead are of too great importance to allow an issue largely depending upon the outcome of this reform, to be obtruded upon Congress before the financial legislation shall have been disposed of. The President, however, is of opinion that the postal saving bank system is one that can be dealt with quite apart from the issues to arise from the report of the monetary commission.

And there is a strong reason to urge for the opportuneness of a speedy establishment of the system. As is well known the \$600,000,000 or \$700,000,000 of government two per cent. bonds which are outstanding are giving some concern to the treasury department officials. Already these bonds are selling below par, and there is fear of still further depre-

ciation in view of the three per cent. issues which Congress has authorized and which may soon be placed on the market. The President believes the postal savings banks will appeal to timid persons who are afraid to trust the ordinary banks, as well as to foreigners who every year send much money abroad, because they insist that the government's guarantee shall be back of any bank in which they place their savings.

Several hundreds of millions, it is thought, would be placed at the disposal of the government through deposits thus flowing in to the postal savings banks, and these millions, so the President plans, could be employed in taking up at once the issue of 2 per cent. bonds, thus quieting a serious concern of the treasury officials. By placing the interest to be allowed by the postal banks at less than 2 per cent. Mr. Taft is convinced, too, that no harm will be done to the ordinary banks of commerce, since discriminating persons appreciative of what these banks are doing for the community would not withdraw money drawing a high rate and place it under government care at half the interest offered by the ordinary savings banks.

Mr. Taft is upheld in his contention by Secretary Meyer, late Postmaster General and now Secretary of the Navy. He has given much thought and study to the subject and is convinced of its importance to the government because of the assured result that idle funds through the working of the system would be placed at the disposal of the government at an exceedingly low rate of interest.

As announced in the Chronicle of this week an increase of two cents is to be made soon in the fee for the registration of letters and of mail packages. By law the postmaster general is authorized to make the registry fee as high as twenty cents. In 1874 it was reduced from fifteen to eight cents, but increased to ten cents in 1875. In 1893 it was again reduced to eight cents, but the amount of registered matter sent into the postoffice at this rate has never been sufficient to prevent a yearly deficit of millions in the registration division of the post-office. This division is the most expensive in the postal service owing to the precautions taken to secure correct delivery and absolute safety in the transmission of registered mail. And because of this it was the general opinion of delegates in attendance at the recent convention of the National Association of First-Class Postmasters held at Toledo, that an increase in the registry fee from eight to ten cents would not be opposed by the people.

PERSONAL

In accordance with the wishes of Archbishop Ryan, there was no celebration to mark the twenty-fifth anniversary of his installation as head of the archdiocese of Philadelphia. To commemorate the day it had been planned to lay the cornerstone of the library and gymnasium building at Overbrook Seminary, but it was finally decided to defer the event until next month, when his Grace will officiate. The new building will be a memorial to the Archbishop.

The new Prime Minister of Denmark, Count Holstein-Ledreborg, is a convert. His mother was a Catholic and he was received into the Church in 1872, and has since shown himself most zealous in the service of the Church. He has taken no part in politics since 1890. The only other Catholic member of the Danish Parliament until recently was the late Jens Buck, an ardent Catholic.

President Taft is to send two lion cubs, born in the Vatican gardens and presented to him by the Pope, to the Zoological Garden of Cincinnati, his home city.

OBITUARY

The death of Miss Eileen Nicolls, M. A., of Dublin, in an attempt to rescue an island girl from drowning off the western coast was an occasion of national sorrow in Ireland. A graduate of Loreto College, Stephen's Green, she had won first-class honors in the Intermediate and University examinations in Irish, Latin, German, French and Logic. She had graduated with first place in Ireland in modern literature and won the \$1,500 scholarship in her M. A. examination, and was elected lecturer in Celtic studies. She spent her summers among the Gaelic-speaking districts of the west, devoting herself to the welfare of the people. Seeing a fisherman's daughter in danger of drowning off the Kerry coast, she went in to save her and had pushed the girl to a place of safety when she herself was swept out by the current. The girl's brother, Donough Crohane, was drowned in an heroic attempt to rescue his sister's preserver. Miss Nicolls was a devoted Catholic and her Requiem Mass and funeral were attended by thousands. Her death is considered a loss to the Gaelic movement and general scholarship.

Judge Gilbert Harmon, a distinguished convert, died August 17 in Toledo, O., after a stroke of apoplexy. He was seventy-five years old, and born in Maine. His conversion came through a mission given by Father Damen, S.J.

CORRESPONDENTS' QUERIES

Ridgway.—The New York Foundling Asylum was the first opened in the United States. It was begun at 17 East 12th Street, on October 11, 1869, by Sister Irene, of the Mount St. Vincent Sisters of Charity.

Gath.—The president of Ecuador is Gen. Eloy Alfaro, who was inaugurated at Quito, January 1, 1907, for a term of four years.

Vivisection.—Louis Pasteur, the great French Catholic scientist, died at his home near Paris, September 28, 1895.

W. J. Rochester.—Girard College, Philadelphia, was built 1833-1847 in accordance with the bequest of Stephen Girard, who ought to have been a Catholic but was a nothingarian. He left two million dollars and forty-five acres of land for an asylum "for poor white male children without fathers and between six and ten years of age." According to the terms of his will, no clergyman is permitted to serve on the board of trustees or even to enter the college building.

S. P. M.—The Association for the Propagation of the Faith was organized in Lyons, France, May 3, 1822, to help the then poor and struggling American missions. There were only twelve members at first. The society came from an appeal for help made by Bishop Dubourg, of New Orleans to a pious widow. The example thus set was followed in Austria where, on April 15, 1859, the Leopoldine Association, with the same purpose, was organized in Vienna, with the Archduchess Leopoldine, who was Empress of Brazil by marriage, as patroness. This aid was in response to a request from Bishop Reze, of Detroit, then Vicar-General of Cincinnati. By 1834 the Leopoldine fund had sent \$41,000 to the pious missions of the United States. Present day Catholics do not often recall these generous gifts made to the Church here in the days of its infancy, nor take them into account when appeals are made for assistance for the foundations necessary to supply the spiritual needs of the immigrants from these very section of Europe.

Urgent.—Cardinal Manning founded the League of the Cross in London, in 1873, as a confraternity for the uniting of priests and laity in the promotion of the cause of temperance. It has extended through Great Britain, Ireland and Australia, but was never introduced here.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

An experience of mine suggests a method by which teachers can help AMERICA while interesting their students in sound Catholic

literature. I spent a half hour in reading selections from the various departments of the first number to my class, with the result that I have to repeat the performance every Monday—and I am glad to do so for it has a wholesome, educative effect, tending to make the pupils proud of their religion and alive to its interests. Now were all teachers of High School and College classes to do likewise, we would be rearing up a small army of intelligent readers of AMERICA who will soon be among the leaders of their community. They would not only consider the paper a necessity for themselves, but feel bound to extend its influence to others.

P. O'L.

St. Mary's University, Galveston.

You have my approval and hearty encouragement of the new Review.—*Most Rev. John M. Farley, Archbishop of New York.*

If the paper keeps up its present standard, I am sure it will not fail of success.—*Rt. Rev. Bishop J. E. Morris, Little Rock, Ark.*

My best compliments to softly, gently majestic AMERICA.—*Rev. M. Cabello, Monterey, Mexico.*

The last number is the best issued, and the views on the "College Question" and on the attitude of the press toward Spain are just what was needed. I hear many commendations of all manner of people. In the literary world AMERICA is the gem of the Nation.—*Rev. J. F. X. O'Conor, S.J., President, Brooklyn College.*

As for myself, I would not be without AMERICA. I long for Saturday morning on its account, but sometimes my longing is curtailed, as its object reaches me on Friday afternoon. His Lordship of Fond du Lac is in a way to obtain necessary knowledge, if not impervious to reason and history.—*Rev. John F. Cherry, Brooklyn, N. Y.*

I am much impressed with your sound and able Catholic weekly. Long may it live.—*James H. Guthrie, Chicago, Ills.*

Accept my congratulations for your splendid paper, which ushers in a new era—from the apologetic to the militant Church in America.—*Rev. John Padden, Pittsburgh, Pa.*

In my opinion such a Catholic Review was really needed. It saves a busy man the perusal of many other papers, as it gives in a nut-shell the most important things in every branch of knowledge every week.—*Rev. A. Cipin, Kellnersville, Wis.*